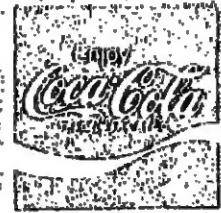
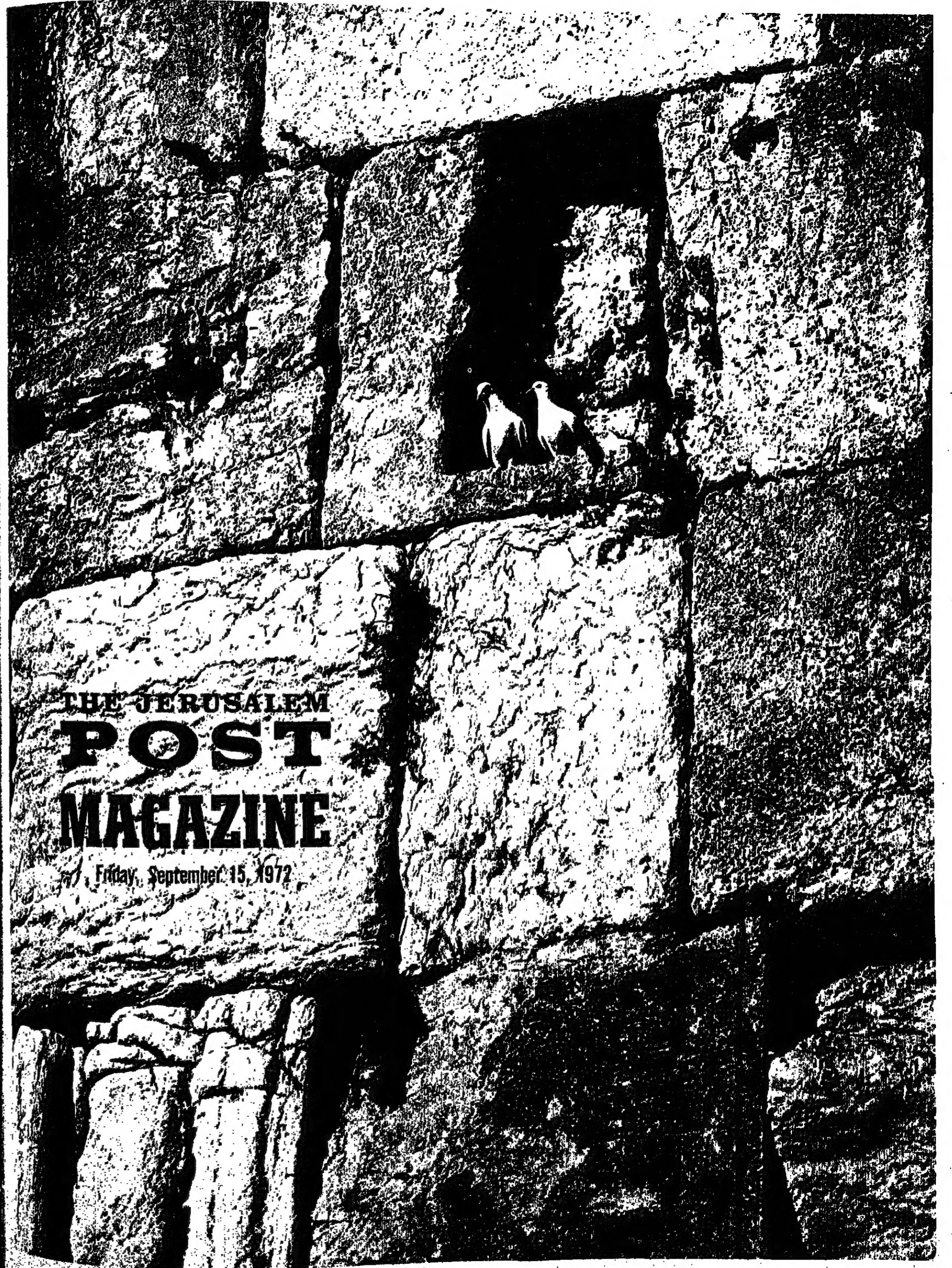




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THE JERUSALEM
POST
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Friday, September 15, 1972

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Tuvia Sokolsky, the weightlifting coach who succeeded in escaping after the terrorists broke into Building 81 at the Olympic Village, at Lod Airport service last week. (I.P.F.A.)

NO VICTORY IN MUNICH



THERE are rare occasions, usually sombre, when the Knesset is united in the face of tragedy or disaster or, occasionally, triumph. There was unity over the capture of Eichman, perhaps, and unity a few hours after the 1967 war had started. On Tuesday there was unity only in mourning the dead.

The rest of the mood was not easy to gauge. Led by Mr. Menahem Begin, who started off the debate after Mrs. Meir's statement, the opposition parties called for a parliamentary inquiry into the circumstances that had made it possible for a gang of terrorists to walk unhindered into the Israeli athletes' quarters in Munich. Mr. Begin demanded to know why there had been nobody there with arms, "legal or illegal."

There were other hints that the German authorities had not favoured the Israeli team's bringing its own protection, but at the present time there does not seem to be any evidence that any firm demand was made for Israeli guards. Not only the Russians but all the East European groups bring their own armed guards to such occasions, it appears. Could the Germans have refused such a request from the team which they rightly described as in the "Class I risk" group?

Mrs. Meir had said last week, after the tragedy had run its course, that there would be a full investigation of all its aspects. Mr. Begin, like the rest of us, has a right to know the pertinent facts, and as many more involving security procedures as the party can prevent from becoming common knowledge and thus getting back to the terrorists themselves. The Foreign Affairs Committee, to whom Mr. Begin wants to entrust the inquiry, is normally a most discreet body and serves very well for both the information of representatives of parties not in the government, and for the presentation of their views.

Only parties with five or more members are eligible for a seat on the Committee, which effectively excludes Rikah and other small parties whose presence — not in all cases, of course — might prevent open discussion.)

But the fact that Mr. Begin seeks a parliamentary inquiry rather than one of persons with experience in security techniques indicates that he wants to express his views rather than further the investigation. There will no doubt be opportunity for that when the inquiry is finished. But any body of party representatives enters on a discussion with minds more or less made up in advance, and in the worst possible position for an impartial investigation. It would really have made better sense for Mr. Begin to argue that he does not want a parliamentary inquiry, because any of our parliamentary bodies automatically has a majority of Alignment members and might not be anxious to dig too deeply into the truth lest some arm of the government was found to have been wanting.

Mr. Begin demanded that we strike "again and again," being under the necessity, as an opposition leader, to find fault with government decisions and actions. There is, after all, much merit in the U.S. system of bipartisan policies on many aspects of foreign affairs, which saves the Party not in power from being forced into unrealistic positions.

Mrs. Meir looked exhausted with emotion after the events of the past week, which did not even give her time to mourn the death of a sister and close friend. Yet she spoke from strength. She saw the events in Munich as one of a chain of attacks to be closely studied for means of prevention, not as a sudden catastrophe that must change everything.

There were times in the past when we did not see clearly how we could fight against all the Arab states, or stop infiltration across the Jordan, or sabotage inside Israel, or hijack and bomb attacks on our planes. One by one, these battles were fought and won. There will be some weighty decisions to be made in taking the initiative against the terrorists, the more so because there are political streams in almost all countries today that are sympathetic to all forms of revolution and attack on existing governments.

It was not long after the Israeli air strike on terrorist bases in Syria and the Lebanon, and



Mr. BEGIN

who do not want war, who believe peace is not only possible but near, but who would of course like to find a peace that will give them as many of their demands as possible, who are in fact willing to talk about practical matters.

King Hussein was quick to denounce the Munich murders because he has suffered threats to his life and terrorism in Jordan and because he may realize that nothing does more harm to the prospects of peace, and some Jordan presence in Jerusalem, perhaps, than indiscriminate terrorism. The Black September group dates back two years, when terrorists hijacked foreign planes to Mafrak in Jordan against King Hussein's express orders, and blew one of them up.

In due course we will remember Munich as one more occasion on which the terrorists were not successful, though at a high cost in Israel lives. They did not set out to murder, possibly knowing that murder at the Olympics would do their cause no good. They set out to kidnap and blackmail, and in this they failed. What we need now is to make sure that they will fail in

THERE is a straitjacket to being in the opposition that forces people into the position of the protestor and loser. Mr. Begin speaks as though it were still 1939 or 1948, and the future of Israel threatened, as when there were guns in East Jerusalem, just behind the big U.N. stores. As though what mattered most was still how outside powers reacted, not Israel itself.

We are today in a stronger position than ever before, and here, on the West Bank and in Jordan — and perhaps also in Egypt — there are many Arabs

future, a matter on which everybody is agreed, and not to turn this into a political debate.

MR. Izhar Harari (Alignment) put forward a proposal that caused discussion if it did not earn wide acceptance. If we sentence to death convicted terrorists liable to the death penalty — and one Israel-born Arab who put a grenade in a bus and caused injury to a number of passengers has been so sentenced since — we should have hostages too. For once, they would be guilty hostages, not innocent ones, and we would tell the terrorists that if they killed Israelis we should order the suspended sentences to be carried out. On the face of it there is a hideous kind of logic about this proposition, but it does not stand up to examination. Even had we reached a state of desperation, it is difficult to imagine a legal system that would countenance letting the fate of a prisoner be determined by the actions of other persons over whom he has no influence whatever, or to suppose that the system would survive for long. It also assumes that terrorist organizations have profound regard for human life and would be more deterred at the thought of a prisoner being executed than by the possibility of losing their own lives, which they are clearly prepared to risk.

THERE is no foolproof method to stop terrorism, except to demonstrate that it does not succeed, and to cause the Arab states to realize that this kind of action is not in their interest, and will in the end leave them in the company of Idi Amin of Uganda.



Mr. HARARI

Crime and punishment

Public pressure mounted this week for the institution of the death penalty for terrorists, in the aftermath of the massacre in Munich. Post Law Editor DORIS LANKIN suggests that the deterrent of capital punishment, in addition to greater emphasis on prevention and rehabilitation, may also be needed to stem the rising tide of violent crime on Israel's streets.

and filing false income tax returns. But the real question is whether more stringent prison sentences would solve any problems as matters stand now. The answer lies in what happens to convicted criminals once the prison gates close behind them. Unfortunately, it would seem from all accounts that the longer a person is confined in our prisons, the greater are the prospects that he will come out more brutalized, more expert in the arts of crime, and a greater menace to society than when he went in. On the other hand, if there were a proper programme of rehabilitation in the prisons, then three to four years, might give ample time to turn all but the hardened recidivists into useful members of society. The solution, therefore, is not the arbitrary increase of sentences, but the proper exploitation of prison terms to educate or re-educate offenders and return them to society equipped to live decently and peaceably with their fellow-citizens. Not that any notable progress has been made in this direction anywhere, even under favourable conditions.

police? Why is it that a police patrol car is a rare sight, while a policeman on his beat is a non-existent concept? If the reply is a shortage of manpower, this is not one that we can accept meekly. If it is that very few Israelis seek the dubious pleasure of serving in the police force, then should we not consider supplementing that force with young men from the Army, as is being done with the Hiba girls? Secondly, we have to face the fact that we are no longer a tiny, close-knit community and have become like every other people, with good and bad among us. Steps should be taken, therefore, to have visitors understand that it is not always absolutely safe to wander alone throughout the length and breadth of the country, taking lifts at random from passing motorists, and striking up indiscriminate and easy friendships, on the naive assumption that no Jew would harm a fellow-Jew, or, indeed, any fellow-creature. For the benefit of our own young girls and women, an intensive educational campaign should be conducted in the schools and the Army against the dangers of hitch-hiking alone; while the Gadna and the Army would do well to introduce compulsory courses in judo and karate for girls. A people which has been able to find a way of fighting hijacking, even at the risk of the lives of passengers and crews, is surely capable of finding a way of resisting armed robbers — and the sooner we find it the better, if public morale and concepts of good citizenship are not to suffer irreparably. It is arguable, no doubt, that crimes of violence will not disappear from under our skies until we have thoroughly re-fashioned the fabric of our social life. It may even be claimed that violent crime is here to stay, if only because "the passion of man's heart is evil from his youth." But — without entering this debate — I would still insist that it is entirely possible to reduce the incidence of crime in our streets considerably and immediately, without in the process limiting our civil liberties, by a judicious application of strong measures of prevention, deterrence and rehabilitation.

Death sentence

There is also another aspect to the question of long terms of punishment and one which has been occupying the minds of many people lately: the possibility of restoring the death sentence in some cases. The regard which the law, and the lawmakers of Israel have for human life, be it even that of the most inhuman of criminals, is often reciprocated by these with utter contempt for the lives of their innocent victims, and with even greater contempt for the penalties they, themselves, are likely to suffer if apprehended.

Apart from those who oppose the death penalty on principle, it is argued by some that it also fails as a deterrent. At present public pressure is mounting for the enforcement of capital punishment against terrorists. Restored also for vicious criminals who are plain murderers and brutal rapists of any denomination, it would rob the enforcement of capital punishment for terrorism of any appearance of one-sidedness.

Dual purpose

Any campaign concerning the punishment of criminals should therefore have a dual purpose: to press for an expert, professional programme of rehabilitation over as many years as necessary for those criminals who can still be saved, and on the other hand, a death sentence for those for whom there is no prospect of a return to normal life.

BUT besides campaigning for a change in attitude towards punishment, the public and the press could well demand that the authorities take other measures to stop the blight of sexual assaults and violent robbery which are a menace to our society. First and foremost, we may legitimately ask: where are the



Demonstrators this week demand death penalty for terrorists. (Shalom Bar-Tal, Israel Sun)

THE Israel press and public have been critical lately of the judges of Israel, who, they allege, have not let the punishment fit the crime.

Criticism has been particularly bitter of the punishment meted out for armed robbery and rape, the incidence of which, the papers claim, has risen alarmingly in the past few years. From a study of the available statistics it would appear that armed robbery has in fact increased; but the figures for rape have remained about the same for many years, although cases have never been given so much prominence by the press as they get now. There can be no denying, however, that the sentences imposed for these crimes have been relatively light. The usual sentence for rape, which carries a maximum penalty of up to 20 years' imprisonment, appears to be three years, although there have been several cases, particularly in recent times, where sentences of over 10 years have been imposed; while for robbery, which is also punishable with up to 20 years' imprisonment, the most common sentence has been between three and five years, with the judges showing a great reluctance to impose sentences of more than 10 years' imprisonment. And, of course, the maximum legal sentence for even the worst crimes, such as murder, is life, which in practice means not more than 15 years in jail. Yet the judges have been loath to go even that far. Capital punishment does still apply to terrorists who murder, but they too have been saved in practice from the extreme penalty by the military courts before which they are tried. (One, who threw a grenade into a bus a year ago, was sentenced to death on Wednesday, but the sentence is still subject to review by the Chief of Staff.) The Attorney General can be expected to react to the public criticism of the courts' leniency in cases of rape and robbery and to institute a campaign of wholesale appeals against mild sentences — a tactic which has proved very effective in the past in getting the courts to impose more severe punishment for crimes against the public weal, such as the bribing of officials



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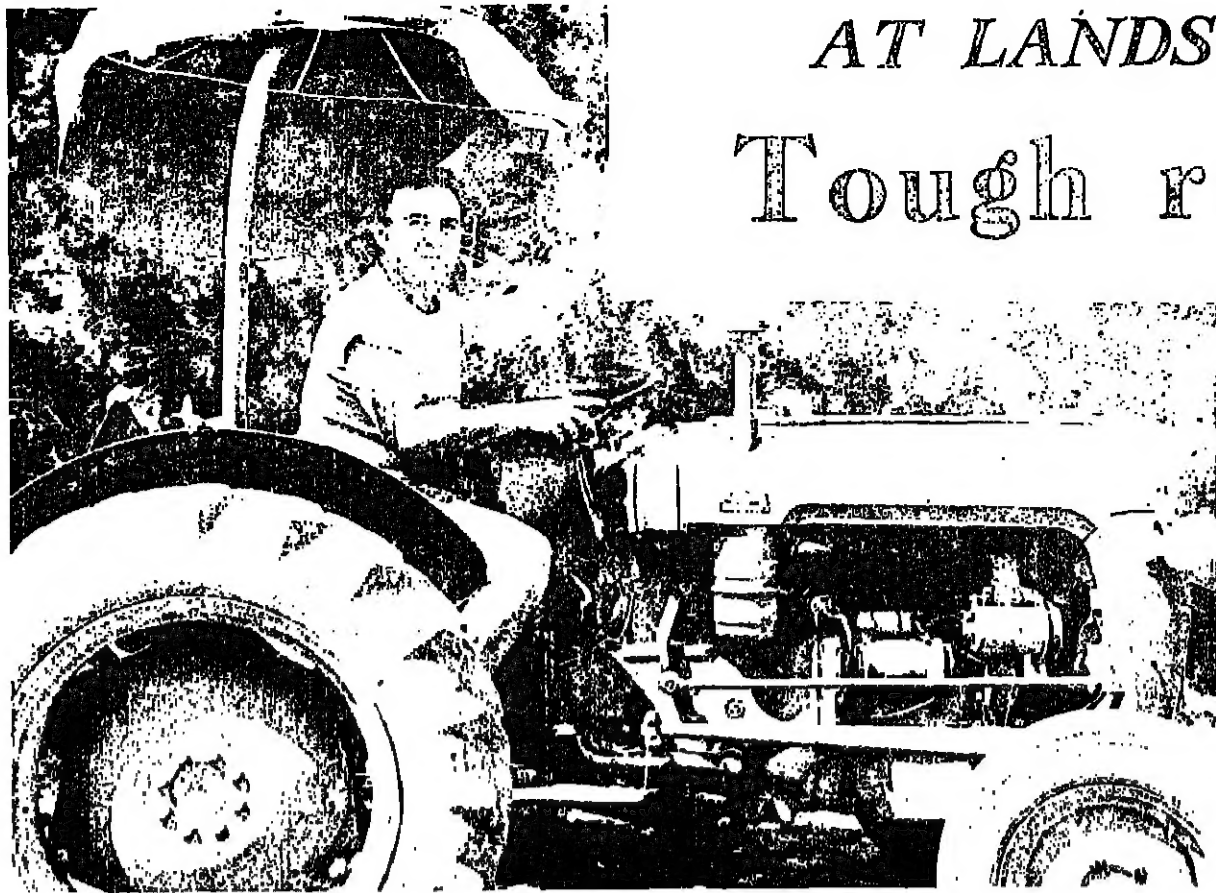
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Aluf (res.) Meir Zorea at his home kibbutz, Ma'agan Michael.

AT LANDS ADMINISTRATION Tough row for Zorea

Reviewing the State Comptroller's report on the Israel Lands Administration in 1970, *The Jerusalem Post* wrote that the survey "reads like a Kishon comedy, and it is only the Comptroller's reliability which allows one to believe that such a state of public maladministration can really exist." Looking into the Administration two years later, reporter HIRSH GOODMAN found that the Kishon comparison still fits, and that the Administration's new head, Aluf (res.) Meir Zorea, has a major task in store for him in revitalizing the agency.

THE Israel Lands Administration has just changed directors. Whether the newly-appointed one, Mr. Meir Zorea, will be able to change its policies, is open to question. He is a former army general who was appointed after Justice Minister Ya'acov Shimshon Shapiro resigned as an aftermath of the Netivef Neft affair, in which he — Zorea — was the dissenting member of the inquiry commission. He has inherited an organization which, since it was founded 12 years ago, has suffered from consistently weak leadership. He has also inherited an organization be-
 (Starphoto)

devilled by administrative anarchy and operating in a vacuum for lack of defined guidelines from the Government. The Administration was established in 1960 to take over administrative responsibility for State-owned lands from the Jewish National Fund, which maintains its responsibility for development. Altogether, the Administration has on its books 18.8 million dunams — or 92.6 per cent of all the land in the country. Hundreds of millions of pounds of public money have been entrusted to its care, but for years it had no official spokesman, and the only way the public was able to keep any track of its activities was through information trickled out of the bureaucratic mist by inquisitive newsmen. The net result was a long list of exposures which rocked the public for a few weeks, and then quietly sank back into oblivion with no apparent results.

Internal fights

Officials of the authority have used the press as a means of getting even with colleagues and superiors. To this day, an investigating reporter is apt to find himself drawn conspiratorially into the Administration set up offices, and after giving his word that he will not divulge his sources, being treated to barages of unsubstantiated facts which, if proved to be true, should cause the fall of many a senior administrator.

The eagerness of officials to disparage and blacken their colleagues is one indication of the disloyalty and disorder reigning within the Administration. For this is not in any way a unified body, pursuing a coherent policy, but a decentralized hodgepodge of departments, where vitally important decisions are taken at virtually all levels, reaching the top echelons for rubber-stamp approval only.

Of the 18.8 million dunams being administered by the Administration — 60 per cent of them south of Beersheba — many thousands are not registered. As a result, we learn from the State Comptroller's 1970 report, mortgages and rents could not be collected, and the examination of that year revealed, for example, that rent from tenants in North Tel Aviv had not been collected since 1953 and in Kiryat Bilezer since 1960. In Lod it had never been collected at all.

Land for building is released by the Administration for terms of 49 years (usually with an option for another 49 years), the builder paying a pre-determined proportion of the price right away and the balance — linked to the index — over a period of years. In urban centres the builder pays 80 per cent of the value in cash, and at annual rent of five per cent on the balance, subject to periodic revaluation. This comes to a lot of money, and failure to collect it means quite a loss to the State. Exactly how much is owed in this way cannot be ascertained, since nobody knows how much land has just not been registered.

Agricultural land

The situation with agricultural land is much the same, and we find that in the Galilee, for example, near the villages of Araba, Sabne and Tamra, villagers have been working, and earning from, State lands for years without ever having paid one penny to the Administration. Even worse, leases granted in the past have expired and never been renewed, and agricultural land has changed hands and designation without formal approval.

THIS is an organization set up to take over administrative responsibility for State lands. This is an organization set up with one aim — to institutionalize control. This is an organization which has been in existence for over a decade.

So far, no steps have been taken to register unrecorded urban land. A five-year plan has been formulated to register agricultural land, but even the optimists see little chance of this being completed by 1977. Three years ago, the Administration spent IL2m. on studying the possible use of a computer, and another IL760,000 on a development plan. Both these projects have been shelved.

But the cost to the public by way of lost payments does not end there. A confidential inter-

nal report submitted to Mr. Zorea by a senior economist in the Administration reveals that, despite the fact that the law stipulates that land should be allotted either by public tender or by ministerial recommendation, less than one-half of one per cent of the 4,000 dunams distributed last year was leased as a result of tender. All the rest went to public contracting firms on ministerial recommendation, at subsidized prices estimated to be between one-fifth and one-sixth of the market value. Exactly who got what is a closely guarded secret, but among the companies to benefit were Rasseco, Camdev, Shikun Ovidim, Rabbi Forush Ltd. (on the joint recommendation of the Religious Affairs and Housing Ministries) and Kiryat Wolfson Ltd. The last-named company actually bought most of the site for its super-luxury Jerusalem apartments from private sources but needed several more dunams to complete the project. These they received from the Administration at the subsidized rate, despite the fact that flats on the site are being sold to foreign and local buyers for over IL300,000 each.

Contractors

Land released by ministerial order generally goes to contractors who undertake to supply the Housing Ministry with a proportion of the flats they are going to build on it (usually 75 per cent) at fixed prices. Thus, for example, Camdev, building on French Hill in Jerusalem, was supplied with land at approximately IL30,000 per dunam when its true market value has been estimated at IL150,000 per dunam. It can be calculated that this represents a subsidy of at least IL25,000 per dwelling unit. The price of land per dwelling unit in Ramat Eshkol was IL6,000 and in Shmuel Hanavi, IL5,500. In Ramat Aviv, it was IL6,875 for each luxury flat of over 100 square metres.

Economists in the authority are asking themselves if there is any sense in giving the subsidy to contractors instead of direct to qualified tenants. The price the contractor eventually charges the Government for the flat is usually considerably higher than the subsidy he received for the land, and the cheapness of the waste, for example, instead of an underground garage, he invariably puts in an open parking lot. And why not? It's cheaper to construct, and the fact that it

uses up badly-needed urban land is not the contractor's problem — especially when he is assured of State land for his projects. Another claim of the economists is that the system of ministerial recommendation has led to the corruption of favouritism in the building industry at the expense of the householder. And even if the original tenant gets a cheap flat through the Government, he is still allowed to sell it at the current market price, earning a fat dividend on the Government's subsidy to the contractor who, by the way, has not done too badly himself.

Another direct result of 99 per cent of all state land being allocated on ministerial recommendation is that those contractors who have not managed to convince a minister of their entitlement are forced to buy on the private market. Since only 7.6 per cent of all land in Israel is private, this makes for fierce competition and enables landowners to charge stupendous prices — hardly what Israel needs when the economy is plagued by inflation.

Cost to State

Some idea of what subsidized land prices are costing the State without appreciably lowering the cost of housing — in fact, achieving exactly the opposite — can be gathered from the fact that in 1971, total revenues from the sale of land in Israel were around TL1,000m. — half the land being sold on the private market, the other half by the Administration. While private landowners earned a mere IL35m. — and both sectors sold virtually the same number of dunams.

It must be admitted that this is not an absolutely true reflection of the situation, since most of the private land was sold in the major cities, while the Administration sold land outside these centres, where prices are much lower. But even taking this into account the Administration is selling at only 20 per cent of the real market price.

With its present land policy, the Government is subsidizing housing by hundreds of millions of pounds a year, over and above the regular subsidies which appear in the budgets of the various Ministries — and this without any apparent long-term effect on the price of housing. The Administration receives its orders from the Ministries, and suggests that the subsidy be given direct to the needy tenant — be he the first or second or third buyer — and not to the contrac-

tor have for years come up against a brick wall.

Mr. Zorea is now in the unpleasant position of having to make a decision which could harm the interests of many an influential contractor, with who knows what political results.

Not only have the few chosen contractors been benefiting from fictional land prices while selling the apartments they build at realistic sums based on current market demand; some of them have also been successfully speculating with the land by not building immediately. The Administration's contracts are intended to oblige a contractor to start building within six months and to complete building within three years of acquiring the land. But not only do they have loopholes providing for an extension to these periods, the terms are in any event not enforced, so that the contractor can safely leave the land untouched to appreciate in value as the housing shortage becomes more acute.

Administrative anarchy, ministerial intransigence and anachronistic policies are not the only problems facing Mr. Zorea. Several of his top aides — including the Administration's assistant director — have been accused of looking after their own interests — legally, it is true, but certainly not ethically.

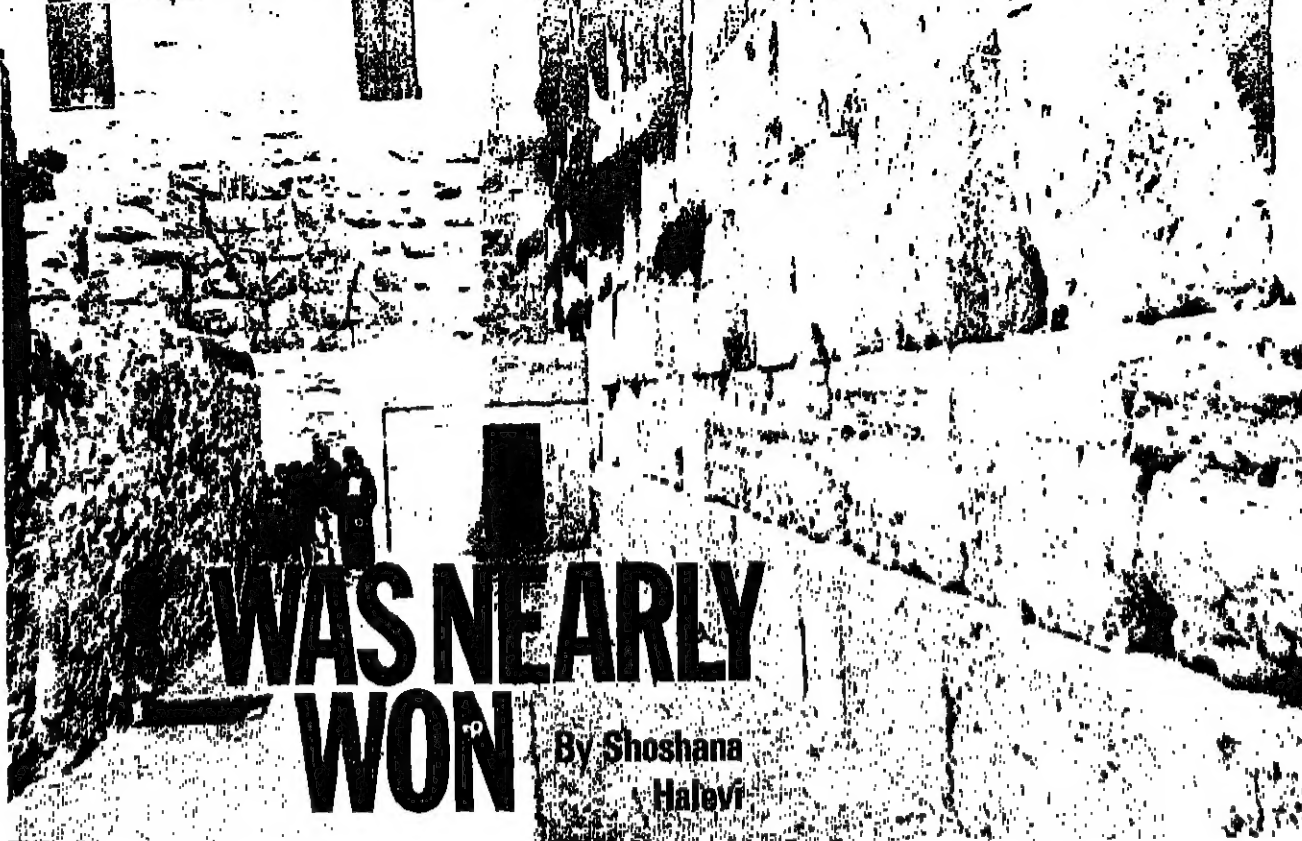
Assistant director

Persistent rumour has it that Mr. Zorea accepted the post on condition that the incumbent assistant-director, Mr. Reuven Aloni, leave the Administration. This alleged demand seems about to be fulfilled, Aloni having been slated to take over the civilian administration in Southern Sinai. When he leaves the Administration, however, he will take with him a lease for 35 dunams of agricultural land near Netanya, on block 7940, parcel 34.

Mr. Aloni acquired the land together with his wife, Shulamit — the well-known author and journalist — on a long-term lease through the Savings for Orphans Fund — an investment scheme in which senior civil servants participated. He was required to pay no initial lump sum for it, but pays the Administration an annual rent of IL560. The income from the land is said to be between IL10,000 and IL20,000 per annum, from which the cultivation and maintenance costs paid to the Afaremon Company for tending the orchards must be deducted. It must be stressed that

(Continued on page 8)

WHEN THE WALL



WAS NEARLY WON

By Shoshana Halevi

The Western Wall during the time of the British Mandate.

It was on a Friday in the autumn of 1914 that Jamal Pasha came down from Damascus to take up his residence in Jerusalem. The Jewish community had prepared an ornamental archway near the Damascus Gate for his welcome; but the general was detained in Nablus, and with Shabbat approaching, the Jews could not wait to greet him.

Among the few who did were Albert Antebi, a leader of the community in Eretz Israel and representative of the Palestine Office of the Zionist Organization in its contacts with the Ottoman authorities. He was regarded by the Turks as the chief Jewish spokesman, and two years earlier had interceded with Jamal Pasha on behalf of Jewish leaders sentenced to banishment, and had succeeded in getting the sentence commuted to a short period of detention in Tiberias.

Now, meeting this man of aristocratic bearing who explained to him in perfect Turkish why the Jews of Jerusalem could not welcome him, the general was impressed and charmed.

The delayed Jewish ceremonial welcome took place on Sunday morning. This time there was a large crowd to welcome Jamal Pasha. The good relations thus established persisted for almost a year. The Turkish commander was for the time being completely satisfied with the loyalty of the community to their Ottoman governors.

Main link

Albert Antebi continued to be his main link with the Jews, and it was in his company that he paid a visit to the Western Wall, the holiest site in the Jewish world as at this time flank-
 (Continued on page 8)



Jamal Pasha in Jerusalem, with Zaki Bay, a good friend of the Jews in the Holy City, at right of photo.

chels, and in 1887 Baron Edmond de Rothschild made a proposal for the purchase of the quarter so that it could be cleaned up. Interestingly, the proposal was at once applauded by the Mufti of Jerusalem — the father of the notorious Mufti of Mandatory times, Haj Amin al-Husseini.

When Jamal Pasha paid his visit to the Wall, the sight of Turkish soldiers emerging from the brothels appalled him. Then and there he suggested to Antebi that the entire area in front of the Wall be sold to the Jews, which, according to tradition, was established by the Muslims in the 14th century to house the Moors living in the city.

Over the centuries, the area degenerated into a squalid slum, whose inhabitants pestered Jews on their way to pray at the Wall. By the 19th century, many of the houses had become bro-

ken Wall, which is at present in a very dilapidated condition. At the moment the area is occupied by 30 hovels belonging to Moroccan Moslems. The houses extend to within three metres of the Wall, and even in this space, narrow as it is, Jews are unable to worship undisturbed, since it also serves as a thoroughfare for pedestrians and donkeys, and the donkey drivers push their beasts through the ranks of Jews at prayer without any consideration whatever.

"His Excellency Jamal Pasha explained to Mr. Antebi that he thought there might be a possibility of demolishing the 30 Moroccan houses, setting aside 10 or 12 metres of the area thus cleared along the wall as a place of worship for Jews and laying out the remaining space as a public garden."

After setting out the terms suggested by the Turkish commander, Dr. Ruppin went on:

"Mr. Antebi has written at length on the subject to Mr. Haim Nahum and mentioned that I too would write about it to Mr. Morgenthau. I prefer to write to you and ask you to take up the matter with Mr. Morgenthau."

Money needed

"Clearing the area around the Wall is something the Jewish people have long aspired to do, and before the war the necessary money could have been raised in Russia in no time at all. Now, however, the job can only be done with American help. Although there are of course many worthy causes requiring funds at the present time I nevertheless advise you to weigh this proposition with the greatest care, because a great deal can be achieved at the moment — both because of Jamal Pasha's interest in the scheme and because of his unlimited powers — which could not be achieved in peacetime..."

"N.B. Obviously, we must not give any publicity to this matter in the press, but must secure our aim by quiet campaigning among a selected number of wealthy people. If the thing is publicized it will be ruined, and Jamal Pasha will be extremely annoyed."

On November 17, 1915, Dr. Ruppin wrote to Lichtheim: "His Excellency Jamal Pasha has expressed interest in renovation of the area around the West-

ern Wall, which is at present in a very dilapidated condition. At the moment the area is occupied by 30 hovels belonging to Moroccan Moslems. The houses extend to within three metres of the Wall, and even in this space, narrow as it is, Jews are unable to worship undisturbed, since it also serves as a thoroughfare for pedestrians and donkeys, and the donkey drivers push their beasts through the ranks of Jews at prayer without any consideration whatever.

Need for details

"In order to bring the plan to fruition and raise the necessary funds, we need to know more details about how the site is to be legally transferred and how its future administration will fit in with our requirements. It would be best if the legal ownership could be vested in the Jewish National Fund or some similar body. But it is almost impossible to think of this at present. Professor Warburg asks whether it would be possible to transfer the site into the name of the Bank d'Hypothèque et Parcelles, making it a condition that it must remain under the control of the Jewish community (in Jerusalem) in perpetuity. (If this proves too difficult, then perhaps one could create a special kind of religious trust or some legal entity which, under recent Turkish law, would be entitled to hold the land. Perhaps you could also consider the possibility of the B'nai B'rith becoming the owners?")

Mr. Jacobson declared his intention of approaching non-Zionist as well as Zionist circles on the matter once he had more details, and concluded: "Despite everything, the plan seems to us to be extremely expensive, and we ask you to write to Ruppin in our name and to find out if it would not be possible 1) to lower the price somewhat or 2) to add a provision for the balance of 18,000 pounds to be paid in instalments."

In a letter on the same day Louis D. Brandeis (whose appointment as the first Jewish judge of the U.S. Supreme Court was to be confirmed just six

months later) wrote to Ruppin: "Lichtheim sent a copy of Rup-

Jamal Pasha, Commander of the Turkish Fourth Army in World War I, is one of the bogeymen of modern Jewish history. His name is associated with the oppression of the Jews of the Yishuv and with mass expulsions from Palestine, especially of people "tainted with Zionism." But he also should be remembered today for his proposal to restore to Jewry the area of the Holy City adjoining the Western Wall.

When the Wall was almost won

(Continued from page 8)

months later), Victor Jacobson wrote:

"We are convinced that the plan will be received with enthusiasm by yourself and by our friends in the U.S. and throughout the whole Jewish world... We only ask you not to give it any publicity whatsoever at the present time. For the moment we must concentrate on raising the money required — 2,000 pounds. As regards the remaining 18,000 pounds, it will be enough — according to my information from various sources — if we can give an undertaking that we will hand this sum over after the war. For our part, we will do everything possible here to ensure that the matter gets no publicity, which can only harm it at this stage."

A cable from Otto Warburg, president of the Zionist Organization, to Lichtheim, dated March 18, 1916, indicates that the initial sum was ready in the United States, "on condition that they ensure immediate transfer of the property."

As the months passed, the number of people privy to the secret increased. They all regarded Dr. Ruppin as the moving force behind the plan, and he was the sole address for their ideas and suggestions. It was as if Antebi never existed. One explanation of his disappearance from the scene was proffered by Ruppin himself, in a letter to Jacobson dated August 1, 1916:

"... Antebi has completely

cooled off the idea and no longer wishes to conduct negotiations with Jamal Pasha. As his reason he gives the carrying out of the death sentence on many Arabs recently, which has raised a good deal of bitterness in the Arab community. This in turn means that Jamal Pasha cannot show the Jews any special consideration at this time, since this would exacerbate their bitterness.

"I don't want to judge whether this is the correct or only reason, or whether the real reason lies in the change in Antebi's position in relation to Jamal Pasha. In any case, he no longer wants to speak to Jamal Pasha on the subject. I for my part cannot do it, since that would give the matter a Zionist flavour which will frighten off Jamal Pasha, whose attitude to Zionism remains unchanged. No one else here can talk to Jamal Pasha: some are unsuitable and others would be prevented from doing so by Antebi's interference for he would not tolerate anyone else taking up the issue."

Ruppin suggested that the best solution was to get Haim Nahum to write to Jamal Pasha. "He is after all a man of religion and the *Haham Bashi* of Turkey... He would simply ask Jamal Pasha to announce his plan and the method of implementing it... Afterwards, the site could be registered in the Lands Registry as the property of the *Haham Bashi*..."

But by this time the scheme was doomed, if not already dead, for a note of Lichtheim's, dated

less than a week later — August 7 — contains this passage: "From Thon's memorandum of July 7 (Jacobson Thon was Ruppin's deputy in the Palestine Office of the Z.O.) it is clear that the matter of the Wall has died. How did this information reach 'Haynt'?"

Even if the answer to that question is not available, we do know that it was the publication of the story in "Haynt," Warsaw's leading Yiddish daily, that was the end of the affair.

THE tone of Ruppin's references to Antebi in his letter of August 1 demonstrates the unavourable atmosphere that had come to infect a lofty project. Pushed into the background of the affair, Antebi was far too proud to show any signs of reaction. He was obliged to have any contacts with Jamal Pasha on the matter, but came increasingly under suspicion by the Turkish commander, who waited for an opportunity to get even with him. Jamal Pasha maintained an outward appearance of friendship to the last, kissing Antebi goodbye at a farewell party before he left Jerusalem in 1916. But before leaving he had given orders that his erstwhile friend was not to be allowed to stay in the city, and he was exiled to Damascus.

Moche Smilansky wrote in his memoirs: "Antebi knew how to maintain his bearing even when his fortunes ebbed... I saw him during those days, and learned to respect him even more than in his good times. He did not descend to that cheap despair which expresses itself in curses and imprecations... After all the sufferings he went through in exile... he returned once more to public service, this time in Constantinople. Other exiles would tell of his work on their behalf and how he arranged for their return to Zion. Only he himself did not succeed in getting back. In our Israeli society, we sometimes see portfolios without ministers. Albert Antebi was a minister without portfolio."



Albert Antebi, far left, and Jamal Pasha, far right.

Lands Administration

(Continued from page 8)

there is absolutely nothing illegal about the acquisition of the land; but it is questionable whether it is right for a senior civil servant responsible for agricultural land to earn an income from agricultural land owned by the Government which is paying his salary. This is especially so in light of the fact that on a nearby moshav, Geuliel Teiman, the authorities have ruled that 10 dunams is the maximum family allotment — this because of the scarcity of land in the area.

Only two months ago, the former director of the Lands Administration, Mr. Yitzhak Levi, in an interview with *The Jerusalem Post*, called on the Government to unresistingly give the overcrowded coastal plain between Hadera and Gadera, to permit its use for apartment construction. Mr. Aloni's land is between Hadera and Gadera, as is the land of several other officials and their close relatives, who will have to remain anonymous for lack of documented evidence. They were more careful about the possible repercussions than Mr. Aloni, and instead of registering their rights to the land in their own names, did so in the names of close

relatives. Thus we found eight members of one official's family with rights to over 2,000 dunams in the Gadera area, which last year brought the Administration IL16,648.78 (or just over IL2 per dunam), while it earned the same amount in crop yields.

Since Mr. Zorea took over, the authority has clamped down on owners of agricultural land who sublet it. The Authority is contented to terminate it's contract with tenants who do not work the land, either personally or through hired labour. In the past he has been served with court orders. Many employees in the Administration place great hopes on Mr. Zorea as offering a final chance to "straighten out" the organization, and see this as the first step on the long, hard road ahead. "I have been here just week: 'One senior official has since the authority was founded. The task I have been most gently occupied with ever since the authority was founded. I have been most gently occupied with ever since the authority was founded. I have been most gently occupied with ever since the authority was founded."

Irish Jewish history has now received its definitive chronicle in the book *The Jews of Ireland* by Louis Hyman, a Dubliner who taught in the Real School, has devoted his energies to patient burrowing in all the minutiae of the subject, meticulously following up every clue — where possible visiting archives and at all times maintaining a fertile correspondence with every possible source. His study, published in cooperation with the Jewish Historical Society of England, is comprehensive and exhaustive — probably for the most part, too detailed for the casual reader; but for anyone seeking information, it's all there.

MOSAIC IN ERIN

OR: THE JEWS OF JOYCE



THE JEWS OF IRELAND from Earliest Times to the Year 1910 by Louis Hyman. Shannon, Irish Universities Press. 408 + xix pp. £3.50.

Reviewed by Geoffrey Wigoder

I AM an Irish Jew — one of the "lepre-cohens" is how the late Jewish Lord Mayor of Dublin, Robert Brisco, used to introduce himself to North American audiences. And the very idea of an Irish Jew still catches the fancy of North America as something quaint, exotic and almost contradictory. Probably the best known verdict on Irish Jewish history is the exchange in Joyce's "Ulysses" where O'Connell's boast that Ireland is the one country in Europe untroubled by the persecution of its Jews is countered with the comment that this is because it never let them in. But although the number of Jews in Ireland has never been large, there have been various settlements throughout the ages.

The Dublin community disintegrated almost completely at the end of the 18th century and the synagogue was closed. It is of interest to read the comments in the book "Excursions through Ireland" (one of Hyman's smaller lapidary books appeared in 1820 not 1816 and is not anonymous, the author being Thomas Cromwell):

"The Jews' Cemetery is much larger than the population of that sect, which has much dwindled, would appear to require, did they not adhere strictly to the precepts of their rabbins, who teach that it is not lawful to disturb the repose of the dead, by opening the same grave twice. Here appear a few tombstones inscribed with Hebrew characters and they were formerly much more numerous, until stolen to be converted into heartstones and to other purposes; the people of the neighbourhood not appearing to consider it any species of sacrilege to plunder the grave of a Jew, though they should be very scrupulous in violating that of a Christian. A curious anecdote of this nature is told. A Jew paying a visit a short time ago to a Christian friend found him in the net of repairing his house. Examining the improvements, he perceived near the fireplace a stone with a Hebrew inscription, intimating to the astonished Israelite that his father was buried in the chimney."

The modern Dublin community dates from 1822, with the arrival of Polish and German Jews via England. Daniel O'Connell was a good friend and took a strong stand on the Damascus Blood Libel. In 1841 meetings were held in Dublin and Carlow under Protestant auspices in favour of restoring the Jews to Eretz Yisrael. (British Foreign Secretary Palmerston in reply assured them that "Her Majesty's Government is endeavouring to obtain for such Jews as may wish to settle in Palestine full security for their persons and property.")

Until the 1880s the Dublin community never numbered more than 350. They included goldsmiths and silversmiths, watchmakers, cigar manufacturers and dealers in snuff and tobacco. From the early 1880s the influx from Eastern Europe completely changed the nature of the community. The vast majority of the newcomers were from Lithuania — and from specific regions of Lithuania. (Playing golf in Ireland, I once heard my opponent, on hitting his ball well out of the course, exclaim: "Well, that one's gone to

the Litvaks come")

Zion in Eire

In 1866 James Harrington, an admirer of Oliver Cromwell, published a book which proposed solving the Irish and Jewish problems by turning Ireland into a national home for the Jews, foreseeing that the Jews would combine their modern skills as merchants with their an-

cient skill as farmers. The proposal got nowhere, but a few years later a handful of Marranos settled in Dublin and were soon joined by some Ashkenazim. By the end of the 17th century the first known Irish Jewish community was in existence. In fact at this time Dublin was the only British community outside London; and as poor Jews were not allowed to remain in London, they moved on to Dublin where they engaged chiefly in peddling and petty trade.

The community declined in the 18th century for various reasons, including intermarriage, apostasy and emigration (the Sephardim had all left by 1730). Numbers remained small. Most Jews lived in Dublin, but there was a tiny congregation in Cork (whose economy was based on the export of preserved meat) in the 18th century. Thirty Jewish families fled from Gibraltar to Galway in 1781, when threatened with persecution, but after a few years the threat passed and they returned to Gibraltar. Ulster attracted few Jews at this time.

Dwindling in Dublin

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Anti-Semitism

Communities now sprung up elsewhere in the country. Belfast had a congregation from the mid-19th century, and in 1899, a Jewish Lord Mayor (Sir Otto Jaffe). When Jews began arriving in Cork in 1891, the local populace turned out to see what they looked like. Within a year there were two rival congregations and there was a constant record of what Hyman has tactfully called "contentiousness." It was in Limerick, where a Jewish community was founded in 1884, that Ireland's most notorious outbreak of anti-Semitism occurred. This is not to say that Ireland was, or is, generally devoid of anti-Semitism. "Jewman" (a familiar word in Ireland with a pejorative undertone) was used to a large extent by an alien, and the popular anti-Semitism articulated by the Zionists in Joyce's "Ulysses" is an accurate reflection of a continuing attitude in this heavily Catholic land — only it is submerged by the more intense and immediate rivalry between Catholics and Protestants. It was a priest who inflamed anti-Jewish passions in Limerick in 1904 with his fierce warnings that the Jews "would kidnap and slay Christian children." Although he was eventually disowned, the two-year boycott on Jewish businesses drove out most members of the community.

The Jews of Joyce

One suspects that Hyman should logically have ended the book at the end of the 19th century, but the inclusion of the extra decade enabled him to add what is probably his favourite chapter — and is certainly the section of widest interest — dealing with the Jewish background to "Ulysses." Joyce received much of his information on matters Jewish from his contacts in Trieste and Zurich, but he must also have had some Jewish contacts while in Dublin. Certainly he produces hundreds of accurate references to Dublin Jewry of 1904. Hyman tries to identify them all. Leopold Bloom is, of course, part real-life composite, part invention. But Hyman comes up with a real Mr. Bloom, who was an advertising canvasser, not to mention a Mrs. Bloom who was a notorious adulteress. He produces photographs of a whole row of Jews mentioned in "Ulysses." And he quotes the many sources attesting Joyce's conception of the similarities between the Irish and the Jewish peoples.

Joyce showed deep sympathy for Jews, helped many to escape from Nazi Germany and found a personal affinity to them as a wandering, persecuted people. He said that "Ulysses" was "an epic of two races," and in "Finnegan's Wake" referred to it as the "farced epistol to the hibruvax."

Hyman's book is surely the last word on his subject. But it is to be hoped that he will continue his researches to cover the more recent history of Irish Jewry — even though it lacks the spice of "Ulysses."

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I AM an Irish Jew — one of the "lepre-cohens" is how the late Jewish Lord Mayor of Dublin, Robert Brisco, used to introduce himself to North American audiences. And the very idea of an Irish Jew still catches the fancy of North America as something quaint, exotic and almost contradictory. Probably the best known verdict on Irish Jewish history is the exchange in Joyce's "Ulysses" where O'Connell's boast that Ireland is the one country in Europe untroubled by the persecution of its Jews is countered with the comment that this is because it never let them in. But although the number of Jews in Ireland has never been large, there have been various settlements throughout the ages.

SHE SHOULD HAVE STAYED HOME

AN Israeli kibbutz girl spending a year in London to play the Pin-on-my-own game, nobody-knows-me-here variety, is the heroine of HALOCH VASHOV by 47-year-old veteran kibbutznik writer and playwright Natan Shaham (Editor: Reuven, Am Oved paperback, 234 pp., IL14).

It is the kind of situation that English woman-novelist make of those charming woman's novels out of, but it is too much, or too little, for a Natan Shaham. I don't even know what the story really is about. If a psychological novel, it falls because Shaham doesn't quite know what makes his heroine tick, and when he strains to look at men from a woman's point of view, for instance, he finds them all ridiculous, pathetic and with little to say for themselves. This is unfair to them, mark the girl out to be more arrogant than she is meant to be, and is tough on the reader who would like to have some love interest if nothing else.

Because there is nothing else. We are told that Leat is tired of the responsibility of living up to her kibbutz parents' ideals, and would like to get a new perspective on life, and with little to say for herself, she goes to London and away from it all. Yet she does not develop any deep-seated knowledge of herself there (psychological novel), or of the kibbutz (social novel), or of Israel (sociopolitical novel). As far as the reader is concerned, she might just as well have spent her year at home.

Tyranny of 'everybody'

WHILE on the subject, it looks as though nobody resented kibbutz life with a greater passion than those who were born in children and were miserable there as children. HADAR MISHPAHA by Yehoshua Givon (Editor: Reuven, Am Oved paperback, 218 pp.), a semi-autobiographical novel by Yehoshua Givon, reminds me of a story by poet David Rabinowitz on the same theme. Both were probably timid, dreamy, introverted children to begin with, temperamentally unsuitable for the communal life. Their loneliness in the crowd, their crying need to be alone, made them both rebels, considered "naughty" and "unsocial" by nurses and teachers, and silly crybabies by the other kids.

Bieber, a children's writer whose first adult novel this is, falls with the difficult switch between child's and father's viewpoint, and states his case at too great length — perhaps because he had to get it out of his system. Nevertheless, he drives his point home convincingly: in the final analysis, happiness in the kibbutz depends first of all on a happy family-life within it — just the way things are everywhere else, only worse because

"Here, with this way of life, a person cannot hide his grief from others. Everybody sees everybody. Nobody knows, except that it is all yours. Everything is open and public. What is there in the children's quarters. If he cries at night — everybody hears. If Mother doesn't come to see him — everybody knows. Oh God, is there no escape from this 'everybody'?"

The setting, a young and poor Galilee kibbutz in the early 1940s, is also a prominent element in the novel that isn't quite integrated into it.

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Death and loneliness

A MAN who is always on the road, creating an illusion of home for himself by buying up postcards, museum catalogues and tourist souvenirs, and sending them to a warehouse in his hometown, to which, he dreams, he will one day return and unwrap all his parcels; or a man conjuring up a warm furry creature to lie in the hollow of his shoulder, which is "the loneliest place on one's body on a sleepless night" — these are two of the pictures of loneliness presented by Yehuda Ha'ezrahi in a new collection of short stories: SHOFFET AYE' UGEZAR-DEENO by Yehuda Ha'ezrahi (Editor: Reuven, Am Oved paperback, 134 pp.).

Ha'ezrahi is very good at realistic description: food, a person's face, people in a concert-hall, a candle-shop in Jerusalem's Old City, or the breathless waiting for a shell to drop and burst in the naked expanse of the Sinai Desert.

Yet however good, these descriptions rarely contribute to the matter in hand. In the case of this collection especially, where the treatment is surrealistic to a greater or lesser extent, they are often quite foreign to the theme and shape of the story. The jarring effect is worst in the death stories, less so in the stories of loneliness, and the most straightforward of them, a War-of-Attrition story, is the best of them all.

Tales of Safad

THREE long short stories set in Safad over the past 100 years or so come under the title of SHELOSIA SHEZACHO by Mordechai Ron (Three Who Succeeded, Hakibbutz Hame'uhad, 159 pp.). As stories they aren't very good, but as a brief history of the Jewish community of Safad, which takes the reader through all the tribulations of plagues, riots and war, and as a picture of the town before its lovely alleys became a tourist attraction and its wonder rabbis and sages were painted in dazzling colour and sold for fabulous sums — it is readable.

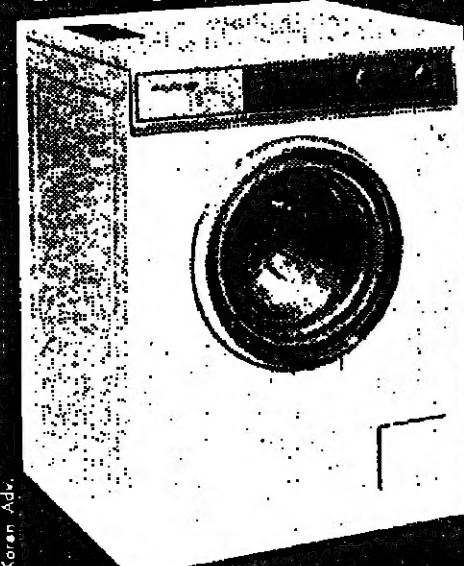
The short and the long

IF you are a short male or a tall female and have any feelings on the subject, and if you like your entertainment very mild and rather predictable, you may enjoy (mildly) a little novel by Shmullik (nobody calls him Shmuel) Rosen, heretofore known as Israel's quizmaster number one: ISH KATAN, ISHA GEDOLA (Little Man, Big Woman, 80 pp., drawings by Ze'ev). It is the story of the love of a short and fourth-rate but popular novelist for the handsome, tall, 1.72 centimetres (5 ft. 9 in.) tall, and serves as an excuse for Shmullik Rosen to give vent to all the feelings, — frustrated, philosophical, and otherwise — of a man (himself?) who looks at life — and at women's legs — from the height of 160 cm. (5 ft. 4 in.).

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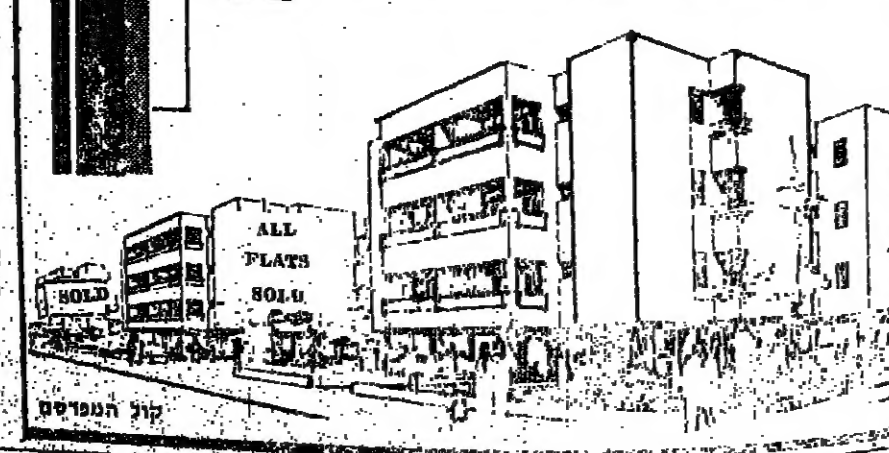
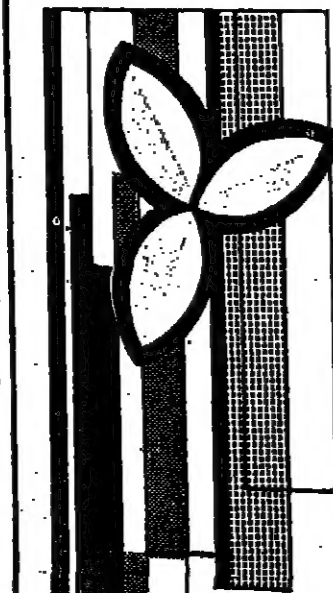
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Yom Kippur—a remnant of antiquity?

By Aaron David Gordon

I ASK myself and I wonder whether I am alone in this question: What is Yom Kippur to us, to those who do not observe the forms of religion?

The nation set one special day aside devoted to meditating upon itself as a nation; it set the day aside for its members, a day for the contemplation of the self, and as members of a definite people, for weighing the values of life, for complete devotion to the most lofty demands of the spirit of humanity. Private affairs and accounts cease—prayers and supplications for a livelihood are very few on Yom Kippur and Rosh Hashana, important accounts and serious matters were the order of the day—accounts of national human, and universal significance. Divisions existing among individuals were ended; the withdrawal of each person within his own sphere of interest stopped. All individuals felt themselves members of a single, sublime organism, a single nation. As units of one exalted personality, they came to take stock of themselves, with their lives, and with their world. The individual personality, the unit, grew and rose to higher levels with the growth of the exalted personality as that in turn developed with the growth of the units. Horah is the core of the matter; the individual as an individual is able to take stock of himself every day or any day he feels so disposed. But not in every national deed, especially of a religious, national character; strength is important, the strength

which is increased when the individual personalities gather together. The light that is poured on that exalted personality is also significant. So, too, is the lofty melody important that is imparted to the individual voices when it blends in a sea of voices composing the sublime, human, cosmic choir.

I am not asking myself the origin of Yom Kippur or its ancient form. I do not ask whether the majority of the nation looked upon Yom Kippur from this point of view in preceding generations or whether it considers it in this light today.

Facing me are a fact and a possibility. It is a fact that for many generations it was a day which the entire people dedicated to repentance, prayer, and the service of the heart. It presented a possibility to spiritually sensitive people to make their inner reckoning on the loftiest plane.

I ask: Is this day for us merely a heritage from the past, a remnant of antiquity? Do we not really need such a day, especially as part of the national culture we are creating? If this day ceases to be what it has been—if it becomes an ordinary day like all others—will this not represent a great national and human loss, a spiritual disaster from which none of us, neither the people as a whole nor we, its individual children, can ever recover?

As long as we were penned within ghetto walls, ragged and cut off from the great life of the world, from man and from his broad and abundant life, we

accepted what our ancestors had bequeathed to us. We believed in it and we gave our lives for it. When the walls of the ghetto fell—when we saw the world and all that is in it at close range, when we came to know man and his life, when we added cultural values from without to all this—we realized that the traditions of our ancestors were no longer in harmony with what was growing and developing in our own spirits. But did we deeply ponder this problem? Did we analyse and examine what had really become antiquated and unsuitable, utterly useless and decayed? In the final analysis, did we ask: What has become obscured or unacceptable in form only? What needs merely a more fitting, and noble form, since it is still and fresh? What is, in essence, sound, awaiting only a higher regeneration?

During our long exile we existed by the strength of our religion. It sustained us in our grave and prolonged suffering and inspired us to live—often to live heroically. Is it possible, can the mind entertain the possibility, that such a force is a mere figment of the imagination, of the rambling of an ignorant soul, and that it possesses no elemental and lasting core? Has the accepted idea been sufficiently examined and analysed critically—is it sufficiently founded in logic and in the human spirit—that with the loss of the basis for the blind faith the basis for religion has also been destroyed?

Translated by Frances Durso and Arthur Dubois. From "The Yom Kippur Anthology" by Philip Gouss, Philadelphia, Jewish Publication Society, 1971, 28 pp., \$7.50.

The tale of Yiddish literature

AS the ranks of Yiddish readers and writers have thinned, the number of books on Yiddish literature has perceptibly increased. Whether this critical revival represents a tribute to a nearly dead past or encouragement to its tiny surviving remnant, or has its eye on a hoped-for renaissance of Yiddish literary expression in Israel, is an open question. Surely the hope for a new flourishing in the Soviet Union is ill-founded, as is any optimistic assessment of prospects among the assimilating youth of America.

Whatever the future of Yiddish letters, the fact remains that Sol Liptzin has supplied the most comprehensive, detailed one-volume historical survey of Yiddish literature to date. His "Flowering of Yiddish Literature" and subsequent "Maturing of Yiddish Literature" have served him not only as valuable time-up exercises for the present volume; perhaps they were more than that for in the present volume Professor Liptzin has borrowed heavily from his own earlier surveys.

This work bores deeply into the past, beginning with the origins of German-Yiddish and those remote times when the Ghetto bard, often addressing himself to women, narrated tales reminiscent of Christian chivalry—tales of great feats of heroism performed by the knight for his beloved. Fortunately, Prof.

THE FATHER'S BLESSING



Blessing the children and grandchildren before going to the synagogue on Yom Kippur Eve is an old Jewish custom. The above etching by Ernest Huse (born 1827 in Nancy, France) shows a grandfather blessing his grandson. Below is the text of one such blessing, taken from Hagot Adam 144 (English version from "The Yom Kippur Anthology" by Philip Gouss, Philadelphia, Jewish Publication Society, 1971, 28 pp., \$7.50).

MAY God make you like Ephraim and Menashe. May it be the will of our Heavenly Father to instill in your heart the love of Him and the fear of Him. May the fear of God be with you throughout your life, that you sin not. May you be diligent in the study of Torah and zealous in the fulfilment of the commandments. May your gaze ever be straightforward, your mouth speak wisdom, your heart meditate on fear. May your hands be occupied in good deeds and your feet fleet to perform the will of your Heavenly Father. May God grant you virtuous children who will occupy themselves with Torah and commandments all their lives. May the stock from which you stemmed be blessed (so that you may rejoice in family life). May He grant you abundant sustenance in peace and tranquillity from His generous hand so that you will require no support from your fellow man but be free to serve God. May you be inscribed and sealed for a good, long life among all the righteous of Israel. Amen.

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Politicians Triumphant 'Writers of the world: unite' and economists in Israel

STRUCTURAL CHANGES AND ECONOMIC POLICY IN ISRAEL by Howard Pack. Yale University Press, 273 pp. \$9.75.
 Reviewed by Moshe Ater

THIS book, published by Yale University's Economic Growth Center, relies heavily on Israel economists, but does not follow them blindly. In trying to find out why the Israel economy has been growing at such a high rate, it adopts an independent approach, and some of its answers challenge the conventional and unsuitable, utterly useless and decayed? In the final analysis, did we ask: What has become obscured or unacceptable in form only? What needs merely a more fitting, and noble form, since it is still and fresh? What is, in essence, sound, awaiting only a higher regeneration?

mechanism is great, the actual potential of the tax system for implementing it is debatable... the capital intensive mode adopted in agriculture may be said to have resulted in some output loss, compensated for by a step in the desired direction in income distribution for those actually employed.

Israel's advantage
 Similarly, after analysing all the ingredients of Israel's economic policies, he comes to the conclusion that Israel's major advantage—compared, for example, with Argentina—can be explained in terms of the backgrounds of the leaders of both the government and the major economic institutions, particularly the Histadrut. Almost all of these leaders had emigrated to Palestine from Eastern Europe in the early years of the twentieth century. Most came with strong social democratic views... Being socially imbued with the concept of strengthening both the economic and social structure of Palestine, they eventually formed the administrative nucleus of the key institutions, both economic and social.

Agricultural policy
 Writing of agricultural policy the author writes:
 "Traditional analysis would suggest that the substitution of previously unemployed labour for capital in agriculture, and the productive use of the latter in other sectors, would have increased national income and that a tax on the incremental income could have been used to achieve desired distributional goals. While the intellectual appeal of such a

HERE at last is a spokesman for sense, sanity and sanitation in literature. For far too long the so-called realists, the pornographers and scatologists have had things their own way, and their admirers have pored like misers over the obscenities which clothe the new fiction of the permissive age. Storm Jameson does not say that the emperor has no clothes; she says that the clothes are dirty, ragged and smelly. She sends a shower of shafts at the prurient candour that passes today for fashionable writing, and in spite of her little she cannot be accused of running away from her adversaries.

Herself the author of a dozen novels which since the 1930s have placed her in the forefront of British fiction writers, Miss Jameson is as the moderns would say a "revisionist," a term which she uses with almost damning implications. Actually it places her in the period when novelists were expected to make sense, and if they wrote in depth and breadth they had to do it without resort to the sewage system or the four-letter vocabulary.

A 'seedy mob'
 That does not mean that she lacks understanding of the revolution that has overtaken letters in our time. Proust, Joyce, Kafka, D.H. Lawrence are among her giants. But she is aware both of their achievements and of the ills to which they have made this generation heir, and she has no use for the "seedy mob of Proustifying and Joycean novelists." She writes:

"Willful sabotage of coherence does worse than bore me, I believe coldly that Joyce did literature a disservice by the skill, persistence, courage, with which in "Finnegans Wake" he laboured to disintegrate language. Language is one of the thin walls humanly built up over centuries against its own bestial and destructive impulses, against the very impulse that in a few days in 1944 destroyed all the great libraries of Warsaw. With one half of my mind I admire Joyce the great sculptor of language, the great experimenter, with the other I see him as the nihilist making a world in which there are no credible imperishable meanings, no humane or rationally accepted values at all."

The flood of kitsch
 And she insists on the importance of private reading to enable a man to keep his head "above the flood of kitsch": "We need the slower and more lasting stimulus of solitary reading as a relief from the pressures on eye, ear and nerves of the torrent of information and entertainment pouring from ever-open electronic jaws. It could end by stupefying us."
 In a day when "an apparently sane man asks for a random heap of semi-literate pages to be accepted as a novel," this book is re-

To her attack on pornographers she brings an erudition, a knowledge of European literature at its best and worst, and a command of language which any modernist, proud of being "with it," might well envy. She calls herself a survivor. But

"can I be the only survivor of a generation, rebellious, irreverent towards all sacred monsters, which did not take itself with this comic seriousness? These bed-springs heaving through the novels of the last two or three decades lack every dimension of meaning except the most commonplace... I can only see ill-bred silliness in the new habit a few talented women novelists have fallen into of describing in clinical detail how they behave in bed... I can't make up my mind whether these writers can possibly have become intellectually convinced that an account of the method a woman uses to avoid pregnancy will give us a clearer sense of her and her life."

Not time to despair
 She was once, she recalls, accused of trying to damn the new growth of surrealism. "I was only momentarily abashed. I am not willing to advance into the future under the banner: Writers of the world unite, you have nothing to lose but control of your mind. If the novel is dying I see no chance that dismembering it will revive it. Nor, coolly, that it is time yet to despair of the values of humanism."
 Miss Jameson says about her with a pen like a sabre, or as we ought

PARTISAN WORDS by Storm Jameson. N.Y., Harper and Row. 160 pp. \$6.

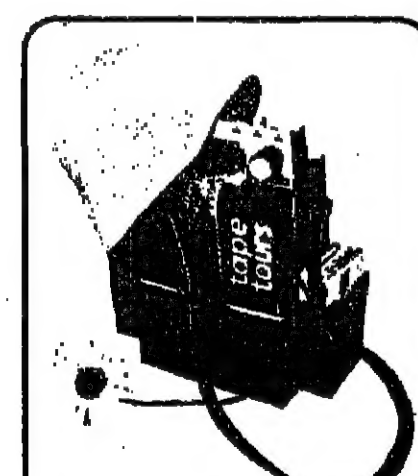
Reviewed by Lewis Sowden

to say today, with a pen like a sub-machinegun, and is quotable on almost every page.

ON STYLE: "The one belief—or prejudice—I hold firmly is that insecurity and disorder are not most intimately expressed by disordered language, just as I do not feel that Pileas's *Guernica* offered a very profound or evocative vision of terror."
 ON THE "NEW NOVEL": "What I believe is that we are at the end of an era in the novel, not at the beginning of a new one. Not yet. The experimenters, even the most intelligent, charming, amusing, a Robbe-Grillet, a Christine Brooke-Rose, are a flourish—like the final bars of *Rosencrantz and Guildenstern Are Dead*—not a new start."

JOYCE'S waste land: "No other great novelist has bent his intellect to perpetuate chaos. Like a vast cairn, 'Finnegans Wake' marks the end of a road."
 SAMUEL BECKETT: "In this stage of his writing (1967), Beckett is turning literature against itself. His retreat from the word (the phrase is George Steiner's) reduces language to an end game. Beyond it, nothing. A void. Silence."

From "The Yom Kippur Anthology" by Philip Goussman, Philadelphia, Jewish Publication Society, 1971, 28 pp., \$7.50.



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A 70-year-old, self-taught Haifa man has been trying for years to get someone to listen to some of his theories about the roots of words. HELGA DUDMAN describes her own experiences with this experiment in etymology.

ONE MAN'S
PLUNGE
INTO THE
LABYRINTH
OF
LANGUAGE

NEARLY ten years ago I wrote an enthusiastic review of a modest paperback book called "Everybody Knows Hebrew," by I. Bayer, in which the author, who runs a music shop in Haifa and is now in his seventies, presented an original view of etymological "bridges" between languages based on certain theories about consonant "roots."

My comments were practically the only notice taken of this little book (still available in Haifa but only with difficulty in Jerusalem or Tel Aviv), since the author has no standing whatsoever in the academic community. His formal schooling ended in 1920 at a teachers' seminary in Germany. The English text is in a heavily Germanic style (Mr. Bayer's English is self-taught) but lacks footnotes and so falls between two stools having neither sleek breeziness nor scholarly format.

Intended for people without the slightest knowledge of Hebrew, the book has a kindly, patient tone and is purely practical; to use the combination of etymological findings in two apparently disparate languages and the comparison of identical meanings and construction of Hebrew and English words... to facilitate the introduction to Hebrew." The author admits that "perhaps not all the etymological explanations are perfectly sound, but we had to put efficiency before certainty, and add, 'I do not offer this book as a substitute for a good teacher.'"

Interesting approach
My own Hebrew did not blossom (not that the book suggested that it would) but I did, as promised, find the approach tremendously interesting. So in a few examples, from among the hundreds explained, the suggestion of a relationship between the Hebrew "Canaan" and "kneel" between "darga" and "grade", "pallaah" and "plough." Or the name Yaakov, anybody with a proper Hebrew education knows the connection between Esau's brother and "akev" (heel), but plenty of people in Israel do not; Mr. Bayer throws in the further thought that the name of Rabbi Akiva may also have some connection in the sense of "consequent, logical."

This approach, with its emphasis on metathesis (Oxford English Dictionary: "Interchange of position between sounds or letters in a word") is not everybody's cup of tea; it is a long, long way from audio-visual aids,

"Metathesis" turns up in Mr. Bayer's later writings; in the "Everybody" book the process is called, simply, the reversal or rotation of the three letters of the root which is how you get, for instance, from "vush" (and "shvil" and "shavil") to "blouse" — and "shawl."

Mr. Bayer's mnemonic implications are swift and logical, if unprovable, but then the study of languages is not an exact science, no matter how attractive the notion may appear in universities. My own mnemonic devices when I was first introduced to Hebrew were usually lengthy and absurd. Whenever I stumbled on a good one — such as the Hebrew (via the Greek) "afarsel" and the German "Färsich" (peach). I cheered up considerably, because unless the wind is right I tend to confuse even etymology (bugs) with etymology (words), falling back on some nonsense such as that "Ente" in German is "duck" and ducks eat bugs.

BEING infinitely more scholarly — and having no university degree — Mr. Bayer has now sent me two more recent papers. One is a 50-page, privately-printed booklet entitled *Vier Thesen zur Forderung der Etymologischen Sprachentwicklung* ("Four Theses toward a Contribution to the Advancement of Etymological Language Analysis"), translated into German by the author from his original Hebrew version. The second, written in Hebrew and unpublished, is titled "Yerushalayim K' Hakodosh — Ir Haselek — Nisayon Lintot Perush Lashemot Ha'eloh" ("An Attempt to Find the Meaning of these Names").

Of these papers the author says plaintively, "What depresses me is the fact that my theses are not even discussed. Acceptance is of course very pleasant, and rejection is less so. But what is most terrible is deathly silence."

It occurs to me that, like his original book, Mr. Bayer himself falls between two stools, and two which happen to be important pieces of contemporary intellectual furniture. One, the university background — which he does not have; and two, the passion for an exclusively academic field, which he has to an extreme degree, but which distinguishes so many now studying words for their degrees by its absence. In his off-beat hypothesis, he also has the gall to wonder, or

occasionally about established sources: "When I look up German words in Kluge's Etymological Dictionary I often find citations from Skeat's Oxford E.D. And then when I open the Oxford, I find Kluge cited in evidence. With all due respect, I am reminded of the old story about how Kol Yisrael sets its time signals by checking with the clock at the Jerusalem Post Office which is set according to Kol Yisrael."

Mr. Bayer's daughter, Dr. Batya Bayer, has a reputation as a musicologist and, of course, the required Ph.D. "She says to me, 'Father, you must learn to write your papers in an academic style.' But how can I? I stopped studying in 1920, and while going on learning is no problem for me, I have not been able to sell my shop. So I just do not have the techniques for writing with footnotes fore and aft, as the universities require, to prove that I have read a hundred books — though this does not necessarily prove that I know how to think."

"Four Theses"
His "Four Theses" set forth such basic assumptions as, for example, that, since sign language undoubtedly preceded verbal language and since counter-movements in sign language undoubtedly meant the opposite of the first movement (up — down; stay — run), this principle may naturally have developed in early verbal language. The metathesis of consonant roots may, therefore, well explain the fact that similar sounding words (whose roots have been rotated) have opposite meanings. An example from Hebrew: "halots" to draw out, and "lahots" to press in.

Mr. Bayer notes that the clarity of the three-root consonant in Hebrew has been preserved because the language was in effect dormant for 2,000 years, with no opportunity for erosion through usage which marked the development of other languages. Early verbal language, Mr. Bayer is sure, imitated sounds in nature — "K-R-CH" for instance, the sound of breaking ice. And so "orach" and "kerach." There cannot have been too many of these basic three-consonant sounds: "When man began to develop vocal communication, it is not believable that he suddenly had a vocabulary of 100,000 words. Perhaps there were from three to 30 basic expressions and it makes no difference whether you call these 'roots' or 'words'."

These few developed in wildly different ways... But when I read about complicated Sanskrit words described as 'roots,' I just don't believe it. I don't consider our forefathers idiots, but I don't think they were tongue-twisters, either." But he is in no way postulates the existence of an "Ur-sprache," or granddaddy language from which all others descended.

Practically all Mr. Bayer's supporting material comes from Hebrew, German, and English, with a little Russian, French, Hungarian, and Arabic thrown in. He would like nothing better than a chance to delve into the Swahili or Japanese end of things. But he is convinced that over the years he has collected ample support for his views: "I am ready to accept other explanations... But the facts remain."

First sale
Young Mr. Bayer made the first sale to himself, before the exhibition opened, and its title was hardly gripping: "Fuerst's Hebrew and Chaldean Dictionary of the Old Testament." "The moment I opened it I found what I had been looking for for years — etymological explanations of Biblical Hebrew. Now, keys to understanding were in my hands, and I advanced from cramming to intelligent learning."

When he arrived in Palestine in 1936, his Hebrew was firmly grounded and he began teaching it to newcomers, especially from Germany. He founded a one year "transit-school," which he describes as the "first ulpan," but this was closed by the outbreak of World War II. "I found work as a musician in a small band, entertaining English soldiers, and somehow I taught myself English; I had to write letters to England to order supplies, for by this time I had opened a music shop in Haifa, which has supported my family for 30 years."

Second paper
The second paper, investigating the meanings of the names for Jerusalem, takes us on an even more circuitous tour. It starts with the meeting between Abram and Melchisedek, King of Salem, in Genesis; continues with a discussion of sanctity, holiness, and "wholeness" and influences of Christian and Moslem notions on these concepts; on through the roots of "Kodesh" and "Tsedek"; and so to "Sharm" — "an early form of 'Shalem'" of the Jebusites and King David's interest in commerce; and finally, to the Holy City. All this is ex-hausting, abstract, and flagged with questions; but as a form of entertainment I found that it beats many more vigorously mar-

keted categories. It is vastly more complex than Mr. Bayer's treatment of "Yerushalayim — formerly called 'Urushalim = Town of Peace' ('Ur = 'Town; 'Ir = 'City = wall) in 'Everybody Knows Hebrew.'"

ABOUT the time I first read that book, I happened to meet a distinguished Jerusalem professor whose field is the Hebrew language. I mentioned some of Mr. Bayer's points and asked the professor's opinion. As far as I remember, his answer was "Rubbish." I suppose I smiled and changed the subject; my reverence for the academic hierarchy was still fairly intact in those days.

Today, in the same situation, I am afraid I would take the word "rubbish," apply the old metathesis, and come up with "shaver," or perhaps "schreiber," for it is true that I approach much of this as a great and fascinating game. (But the fact that I remained glued to the "Sprachenkittierung" for several summer evenings perhaps defends me somewhat against charges of anti-intellectual backlash.)

"Believe me, this is not a game," is Mr. Bayer's gentle response, "but if you can learn languages by playing games — so much the better. His aim, which he pursues with passion, is to make language learning easier and more intellectually attractive than is possible with rules and mechanical memorizing."

"The seminary I attended in Germany was for Jewish teachers, and to my great dissatisfaction, all our translations of prayers and the Bible and Talmud were mechanical. When I became a Zionist in 1924, I began to teach myself modern Hebrew — reading aloud, speaking to myself, answering myself. But again it was hard going, because it was all mechanical. In 1930, a friend and I organized an exhibition of Jewish books, much to the chagrin of the officials of our congregation, and our supplier tried to unload unsaleable books on us."

THE latest government survey again showed that, except for the locust plague in the thirties, no single factor is causing as much damage to the national economy as the uncontrolled sending of New Year's greeting cards. The Ministry of Labour estimates about 30 million working hours a year are wasted, both in the writing of the addresses and in sorting out the envelopes at the post offices, to say nothing of the plight of the postmen who drop like flies as the holidays get nearer. On these sultry mornings, the overburdened postman is a common sight as he trudges through the sand dunes of the metropolis carrying bags weighing half a ton and more. Besides, the cardboard of the cards costs hard currency and their collection in the dustbins disrupts municipal sanitary services.

"Folks," the duty postmaster harangues us, "don't overdo that greeting card business..." According to Bureau of Statistics figures, 60 per cent of addresses discard the happy and fruitful new year without bothering to open the envelope, about 30 per cent have a quick glance and then toss it away, the rest don't know

for certain. One of the subjects, a rubber wholesaler from Greater Jaffa, who dispatched 400 happy new years, when asked to whom he had sent so many greetings, answered: "I sent? I don't seem to remember..."

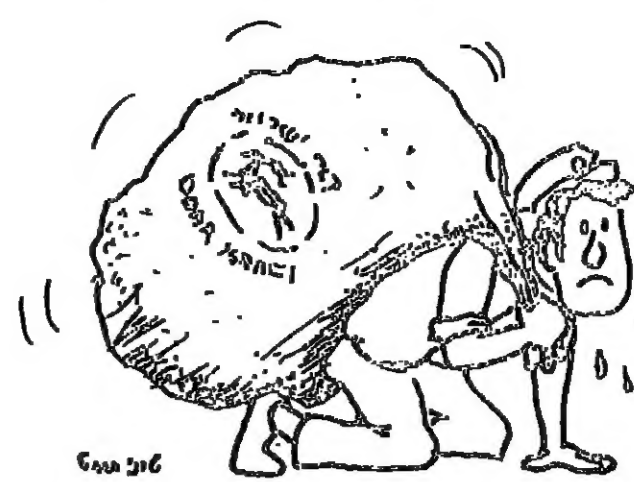
End to end
That is, this thing is done out of habit, as a reflex movement of the hand muscles, from uncontrollable inner urges. Experts at the Central Post Office have calculated that if this year's happy and fruitful were placed one next to the other, the column would reach Bat Yam, circle the city twice and return to Tel Aviv in an ambulance...

Small wonder the authorities decided to stem this economic havoc:

"All Israelis are brothers, there is no need to reaffirm this every year in writing," the Posts Minister declared in a dramatic TV speech. "The Government is firmly decided to put an end to this polite nonsense..."

A Government ordinance limiting the happy and fruitful new years to five per head was published in the Official

Stamping out



greeting cards

By EPHRAIM KISHON

THE latest government survey again showed that, except for the locust plague in the thirties, no single factor is causing as much damage to the national economy as the uncontrolled sending of New Year's greeting cards. The Ministry of Labour estimates about 30 million working hours a year are wasted, both in the writing of the addresses and in sorting out the envelopes at the post offices, to say nothing of the plight of the postmen who drop like flies as the holidays get nearer. On these sultry mornings, the overburdened postman is a common sight as he trudges through the sand dunes of the metropolis carrying bags weighing half a ton and more. Besides, the cardboard of the cards costs hard currency and their collection in the dustbins disrupts municipal sanitary services.

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Lebanon — but not cedars

THE Lebanon is famous in the Bible as the natural home of the majestic cedars; Lebanon continues to occupy our minds as the last stronghold of the Fatah; Lebanon dominates the Haftara of this Sabbath, *Shabbat Shuva*, the Sabbath of Repentance, the Sabbath between Rosh Hashana and Yom Kippur. It is mentioned no less than three times in three successive verses, and none of them refers to the cedar: in Hosea, 14, verse four, God promises Lebanon; in the next verse has reference to the fragrant odours of Lebanon, and in the verse after that it is stated that the Children of Israel "shall grow as the vine, the scent thereof shall be as the wine of Lebanon."

This unique sequence not only includes the Lebanon among the vine-growing and wine-producing areas of the Middle East, but also suggests



that the wine of Lebanon had a fragrant odour or bouquet all its own. To the best of my knowledge, it is the only reference in the Bible to viticulture so far north, but there is an interesting, if only problematical, reference to it in the Talmud.

The well-known passage of the Prayer Book "Pitum Haketoret," which is a passage from the Talmud giving the various ingredients of the incense used in the Temple, includes among them "Cyprus wine... but if Cyprus wine was

not available, old white wine might be substituted." I have on a previous occasion expressed the view that "yayin Kafirim" may not be "Cyprus wine" but "Caper wine" (Greek "kapparis"). Similarly there is actually an opinion that the word *hazayon*, translated "white," really means "of Hauran" a place in the north of Palestine adjacent to the Lebanon. It is mentioned only once in the Bible (Ezekiel 47:16) but in Talmudic times was the name of a district and is frequently mentioned in the Talmud and by Josephus.

If this is accepted, the substitution of "Hadran wine" for "Cyprus wine" (or "Caper wine") is understandable. It is specifically stated that the former was introduced into the incense because of its pungency, and the special (pun-gent) flavour of the "wine of Lebanon" is equally stressed in this verse. L. I. RABINOWITZ

Gazette, providing two weeks' jail and a £1,000 fine to violators. To our regret, the public did not cooperate with the authorities. On the eve of the holidays, 40 mailmen collapsed in the Northern District alone; of these six had to be operated on for hernia, one went out of his mind and keeps mumbling "fruitful, fruitful, fruitful." The Sandberg Committee revealed that the Israel public is circumventing the order by closing the envelopes, because it prefers to pay the higher tariff rather than renounce the best wishes for the present fiscal year. What's more, many take advantage of the closed envelope to do a creative and productive and great and consolidating and peaceful and permanent work year.

"Murder," the Secretary of the Mailmen and Porters' Union declared, "we protest against this footdragging!"

Protest
A number of citizens appealed to the Secretary-General of the U.N. about the violation of their greeting freedom, while Comrade Ben-Aharon demanded the immediate resignation of Moshe Dayan, Nakhdimon Rogel and a couple of others whose names he would announce in the near future. The authorities had no choice but to publish an emergency regulation regarding the "temporary interdiction of sending happy and fruitful 5733." Penalties were raised to two years' jail plus Equalization Fund. At the same time a task force was set up who were to open every suspicious letter. After these strong-arm policies were instituted, several Tel Aviv citizens were arrested, among them an insurance broker who all by himself had sent out 2,600 "happy and prosperous new year within safe and recognized borders" cards.

The errant broker's attorney pleaded in court that in fact his client had distributed a political pamphlet, whereupon the S.A.B.A.G. Committee amended the "Greetings Interdiction Law" specifically banning the sending through the mails of the words "fruitful," "year" and "happy" in the period between August 15 and October 15. As a result of this, there was a sharp increase in attempts to hood-wink the authorities' vigilance: a young Haifa architect, for instance, sent out 520 bar mitzva form telegrams signed "Mrs. Happy Neujahr"...

The penalty for illegal greet-

ings was upped to 15 years and conditional hard labour, but this did not help much either. A week before Rosh Hashana, the task force spotted a circular of the S.I.M. Agricultural Machinery Company Ltd. which aroused their suspicion by a sentence at the bottom of the page: "Don't keep circular in refrigerated place." When the circular was placed over a small flame, fat block letters immediately appeared under the printed agricultural text: "May the workers' strength grow and may the cooperative idea triumph next year! This is the wish of Miriam and Elhanan Gross, Ramat Hasharon."

Security measures
The couple, a grocer and his wife, got eight years with cancellation of voting rights for two years. The Government closed down temporarily all letter boxes in the country and called out a people's militia to guard them. In the holiday period, every citizen who came to a post office had to present his ID card and make a sworn declaration that their postal effects did not contain greetings of any kind or description. Transgressors were brought before a field court martial. A confrontation between the authorities and the population seemed inevitable...

"The sending of happy and

fruitful has risen by nine per cent," the Minister of Posts announced before he resigned, "a third of the Gross National Product..."

Stamp 'em up

In Ramatayim, a masked man entered the local post office and, waving a hand grenade, forced the clerk to accept 2,200 well-over-the-fasts next year in East Jerusalem. Police set up road-blocks for the terrorist and arrested him after a brief firefight. He was found to be an optician from Givatayim with lots of relatives all over Israel. He got life.

"Never mind," the man said. "It was worth it..."

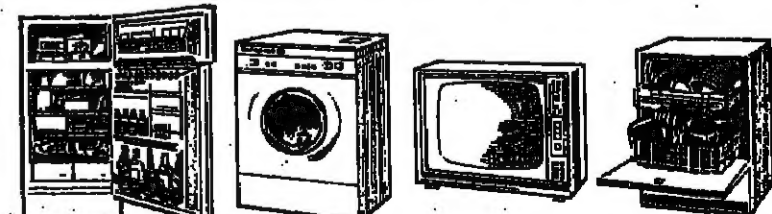
He sang in court: "Happy New Year to you, Happy New Year to you." Civil war was in the air in a number of Haifa suburbs, rowdies forced the mailman to distribute about 1,000 artistic calendars for the New Year. On the outskirts of Tel Aviv, single shots can be heard of an evening, and everybody knows that another attempt is being made to send out greeting cards. Armoured cars are prowling the provinces and there are rumours about the proclamation of three successive leap years with the holidays removed. So that's the situation in this poor country gripped by the holiday fever. Happy... oops!



LOOK AT Westinghouse

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Tourist checks guidebook in Roman ghetto street. At rear is the synagogue, and square where Roman Jews demonstrated last week.

A CENTURY ago the ghetto walls encircling the Jewish community in Rome were torn down. At the same time, Italian troops took the city. The occasion gave the Roman Jews the opportunity to celebrate the end of 400 years of formal isolation decreed by Pope Paul IV in 1555. Since then the Jews of the Eternal City have remained indistinguishable from the community of Catholics and the 100,000 Protestants.

Only 35,000 Jews in all of Italy, fewer than 15,000 in Rome. They have been living peacefully, if insubordinately, in the ghetto huddles close by the Tiber River.

Until just recently the unhappy history of their persecutions gradually being erased from the memory of even the oldest Jews in the community. But a recent rise in the fortunes of the extreme right in the national elections in May has resulted in the re-emergence of anti-Semitism in a country noted for its tolerance. There have been telephone calls to individual Jews, attacks on Jewish students in schools, swastikas on Jewish community property, and books and tracts disparaging Jews, and three

synagogues and a cemetery have been profaned.

The blame for the new anti-Semitism is apportioned in different ways. Sam Waageenaar, an American author who has just published a history of the Jews of Rome called "The Ghetto on the Tiber," said the Roman Catholic Church's past policies of forcing Jews to live in dirty ghettos, of denying them all but menial ways of making a living and of describing them as an accursed race was partly responsible for modern anti-Semitism.

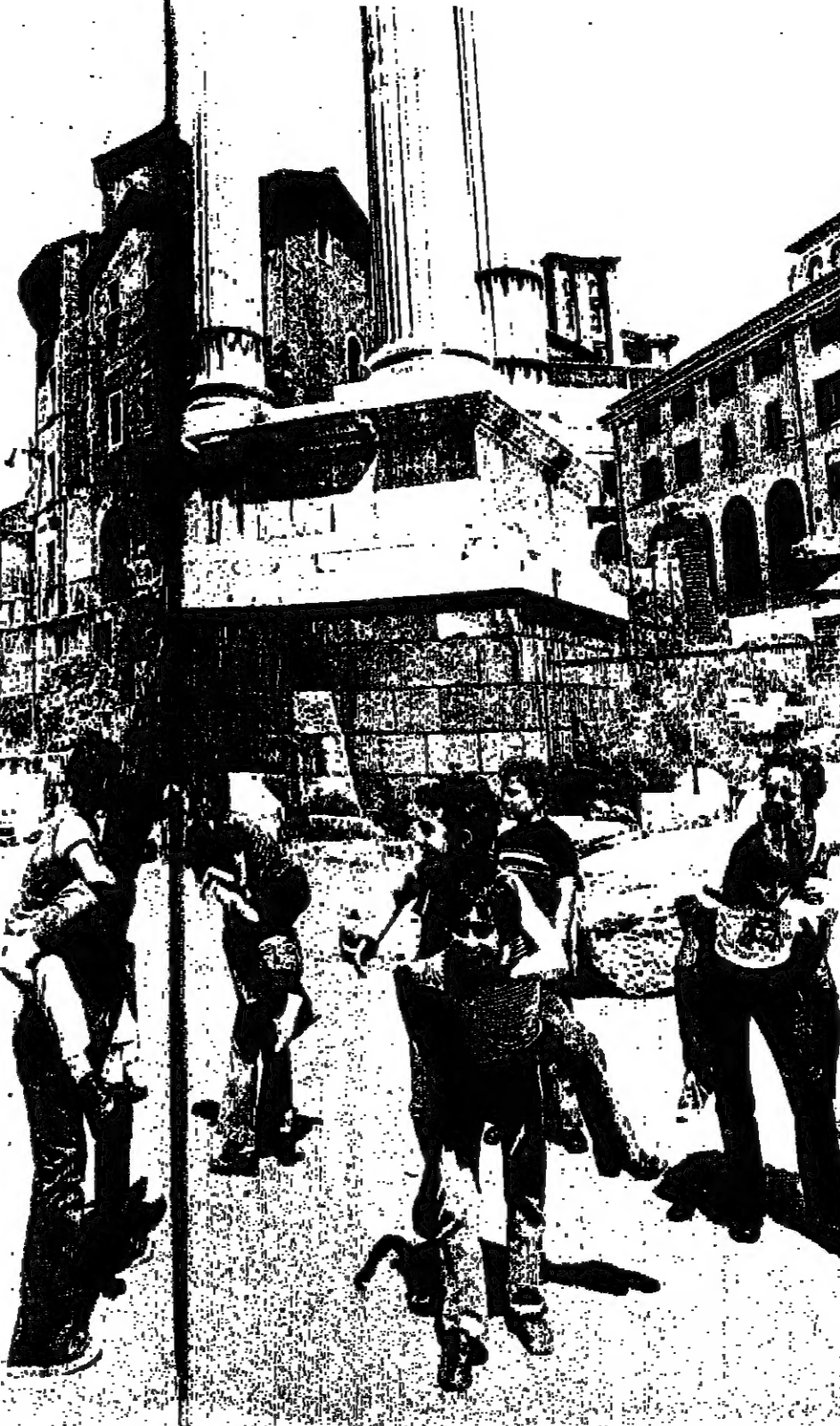
Others say the anti-Semitic outbreaks are due to a swing to the right in Italian politics.

The situation may result in an exodus that will threaten Jewish traditions in the city. Many Jews have already abandoned the ghetto over the past years to improve their economic conditions. The more affluent ones have moved out to where the more affluent non-Jews go.

But, of course, there will be those who will remain... no matter what. Some of these people, descendants of three generations of the Jews of Rome, are depicted in this picture story by United Press International staff photographer in Rome, Luciana Mellace.



Two older residents of the ghetto. One reads the paper, while the other takes a nap.



Hot afternoon. Roman pillars offer no shade.



No swastikas here, only the Magen David drawn on door of store.

"WE'RE tired of remaining calm! We've been persecuted for too long, and now we're going to do something about it!" shouted an angry youth, one of the hundreds of Roman Jews gathered in front of Rome's main synagogue last week. A memorial service for the victims of the Munich tragedy had just ended, and the crowd of Jews and non-Jews who had come to mourn and express their solidarity with Israel was pouring out of the synagogue.

A few minutes earlier, Chief Rabbi Ello Toaff had deplored the "criminal assassins in Munich." He also stressed the degrading and destructive effect such violence has on humanity, and projected a message of peace and brotherhood. The attitude of the group forming outside the synagogue seemed to betray a more militant feeling, especially among the younger people.

Demonstrators carried placards denouncing anti-Israel terrorism, and demanding the expulsion of Arab students and terrorists from Italy.

One agitated teenager even threatened to take revenge against Arabs in Italy, but he didn't seem to receive much support.

The demonstration was a bitter sequel to the spontaneous all-night vigil outside the synagogue the night before, when there was hope the hostages might survive. Hundreds of members of the Jewish community had assembled in Rome's four-century-old Jewish ghetto to pray for the trapped sportsmen.

Just before 2 a.m. a loudspeaker announced that the Israeli hostages were alive and free. Someone ran through the streets of the ghetto yelling "They're all free, they're all saved!" Some of the people embraced, and then everyone went home to tell their families the good news.

The following morning, when the truth was known, the Roman Jewish community went into mourning. No one declared it; it was understood by everyone. Jewish-owned stores throughout the city were closed for the day, each posting printed signs distributed by the synagogue declaring that they were "Closed in Mourning for the Munich Massacre." Some Jewish youth put on black armbands.

THEA SIMONS



Anti-Fascist sign on one of the cobbled streets of the ghetto by the Tiber.

How many doctors

By Macabee Dean
Jerusalem Post Reporter
TEL AVIV.

ALTHOUGH a quarter of Israel's doctors are in the "sixty plus age bracket," recent additions to the Israel Medical Association are helping to lower the age. This emerges from a statistical survey printed in the recently published "Medical Directory 1971-72." The directory, which contains 376 pages, contains a list not only of all the doctors in Israel, but also of their specialties. It also includes dentists and veterinary doctors.

The number of doctors under 60 grew from 50 per cent in 1969 to 60 per cent in 1971, the directory reports.

In all, there are 8,873 active doctors in Israel. Another 418 are either abroad, on pension, or have passed away during the year under review.

Of the doctors, the majority are experts in one field or another, including 834 family doctors. The greatest number of experts, 1,102, are specialists in internal medicine.

The value of this directory is greatly impaired by the fact that it is entirely in Hebrew. Certain sections—such as the list of professional medical societies in the country, as well as the fairly long section on the medical institutions, organizations, sick funds, hospitals, research institutes—should have been printed also in English to enable the visitor from abroad to obtain, under one cover, a comprehensive picture of the field of medicine in Israel.

The attaché-case explosion

By Helga Dudman
Jerusalem Post Reporter
TEL AVIV.

LYING through my teeth, I said to the salesgirl, "A friend has asked me to buy him one of these. How much are they?"

"Locally made ones start at around IL65," she said. "Imported ones are about IL100, IL120."

Our subject was attaché cases—those heavy-as-lead, stiff-sided, flat-topped suitcases that three out of four men in Tel Aviv now lug around in place of briefcases. I cannot speak for Jerusalem, Haifa, or Hadera, but in Tel Aviv the explosion has been gigantic. The luggage

sweat, you could hardly do better than an aluminum-banded, double-locked "Diplomat."

The attaché case was born some years ago on Madison Avenue. Like so many good things in life, when it was suddenly taken up by third-echelon advertising executives in an attempt to indicate instant success. The story going round then, as I remember, was that what they usually had in there, under all that double-locked suit-proof leather-like interior (and sometimes it really was leather, in cases of young copywriters with rich fathers or wives) was not any stupendous presentation for a new account, but a little brown paper bag with a sandwich.

My own solution this year, after my old soft zippered friend fell apart, was to buy, for a change, a bright red children's briefcase intended for first graders. It is a trifle heavy and cost IL25; my next one will be one of those you strap on the back knapsack-style. But by then the nursery-school children will probably be going to classes with a specially priced "Kiddie-Dip"...

Popped up

Now, years later, it has popped up in the Middle East (many of the imported models are from Japan) as the mark of the Bright Young Man; though how bright he can be to be taken in by this rapid modishness is open to question. If I were an employer, I would fire on sight any male employee turning up with this piece of equipment, on the ground that he obviously has no sense of values, was not to be trusted with money, and was too dimwitted to understand the function of a briefcase.

Because what, properly, might be a suitable role for a "Diplomat" or "President"? Odd things come to mind as possible cargo: samples of Ikebana paper sculpture, on the theory that our young technocrat is the local representative of a Japanese paper sculpture firm; or plastic reproductions of petit-fours, for salesmen to the petit-four trade; or porcelain statuettes of butterflies...

Stiff sides

"Actually," said a young man who drags one around, when I asked him if he was happy with his attaché case, "No. It's not practical, because of the stiff sides. You can't jam in all your things the way you could in the old flexible briefcase. But," he continued after a short interruption to complain about the heat, "these days you have to look modern. That's how people judge you."

In my conversation with the salesgirl I asked about the weight of one of the smaller Diplomats. She looked at me strangely. I tried to pick up one. It felt as though there were three machineguns inside, but of course it was empty. "Now, now, anything is going to seem heavy if you try to pick it up with just one hand," she said reprovingly.

Attaché cases cost five to ten times as much (and probably weigh five times as much, and certainly require at least five times as much input from the world's bustling, snorting and puffing industrial complex) as the old-fashioned, unimpressive cheap form. They are get-



may be sandaled and blue-jeaned but the name on the attaché-case is almost always "Diplomat" or "President."

I was lying to the salesgirl because nobody who knows me would choose to involve me with such an object, incorporating as it does so many symptoms of social malaise and male frailties. As an article of anti-functional conspicuous consumption, useful only for disporting the spine and working up a summer

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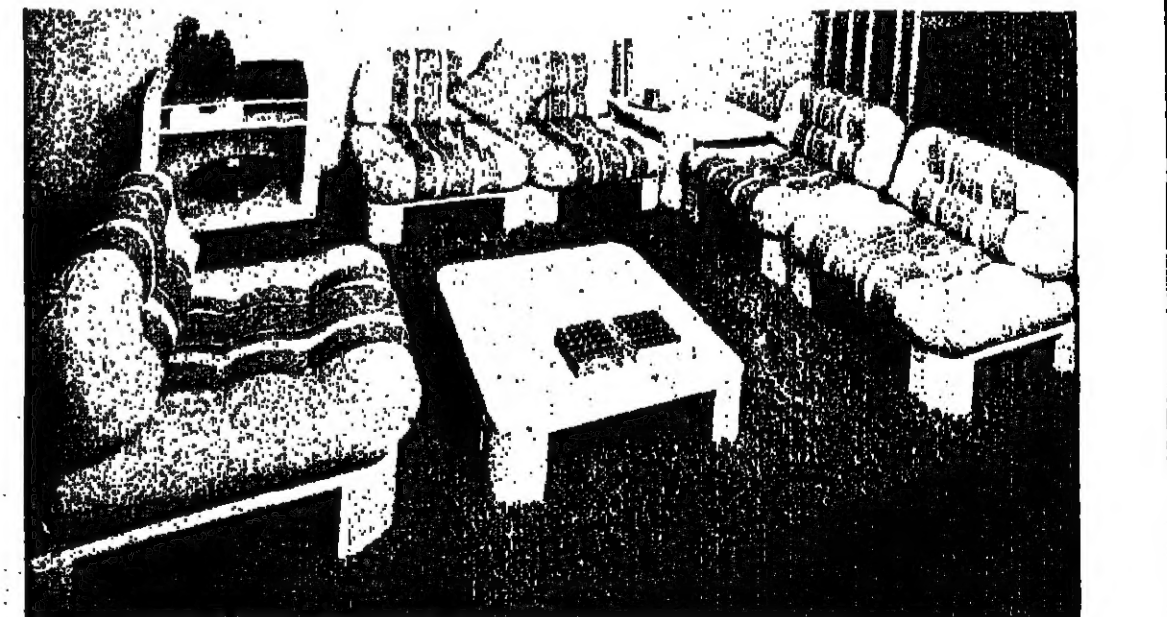
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CHICKEN GETS THE FREEZE



Marketing with Martha

IF you need a chicken for the Yom Kippur eve *kaporot* ceremony, then you have to buy a live one, of course. Otherwise, you can buy your chicken in a number of forms — freshly-slaughtered and still warm, chilled but feathery, chilled and cleaned, ready-grilled, or deep frozen. The cheapest today is deep frozen chicken — at an average of IL3.50 a kilo — because the Poultry Marketing Board is trying to acquaint the public with it, at subsidized prices.

We had a Shabbat dinner on a Monday at our house recently. In the name of research, I prepared two chickens in the identical oven-roasted manner. The only difference was that one was a frozen chicken, the other a fresh one. The family pronounced both birds equally satisfactory — though we agreed that the frozen one was somewhat saltier. The fresh bird had been *kashered* (soaked and salted) at home; the frozen one was factory-*kashered*.

The frozen chicken had cost me IL3.50 a kilo, the fresh one IL4.45 a kilo — both at Superol in Tel Aviv. I know that Superol fresh chicken is probably the most expensive on the market — but for a reason. It is factory-slaughtered (at Kibbutz Sa'ad) and cleaned for Superol and comes packaged in a polyethylene bag. It rarely needs more than a couple of seconds of pin-feather singeing — if that. It is a young, small chicken — particularly suitable for frying. It is not pre-*kashered*.

I wish I could say as much for the de-feathering of the packaged frozen chicken. It is promoted as clean and ready for use — but it usually is not. I prepared three frozen chickens for a recent Shabbat, and it took me at least a half hour to clean them — both by dipping in boiling water to loosen feathers and then singeing over the gas flame.

and we sampled various chicken dishes. But even there, the Kitchen's director, Mrs. Hannah Kollet, announced that she and her staff had "worked very hard" to clean the frozen chickens.

Convenience is not the only reason for buying frozen chicken — its promoters say. They emphasize that factory-slaughtered — and packaged — chicken is more hygienic than that our public generally buys. Veterinarian Dr. Katheim is especially incensed at the conditions prevailing in the outdoor markets — Carmel Market in Tel Aviv, Mahane Yehuda in Jerusalem, Wold Nisnana and the Talplot market in Haifa among them. There, chickens are brought to market live in cages. They are slaughtered and sold in the little shops of the market. "On the side streets of the Carmel Market, if the slaughter and the cutting-up of chickens do not take place on the very same table, then they take place 10 metres apart at most," Dr. Katheim charged.

This is the "well-known" "warm chicken" which so many Israeli housewives swear by.

In fact, about 70 per cent of the

weeks before Rosh Hashana — fresh chicken was selling for IL4.40 to IL4.80 a kilo. This weight, however, includes the head — which packaged chicken does not. After weighing, the head is removed and generally left on the shop counter, unless the customer has some use for it, such as feeding a cat. The feet are cut off, but stuffed back into the chicken's interior for carry-home, along with the liver and gizzard.

Warm chickens

Outside of the *shuk*, many small private butcher shops buy chickens live and slaughter them on the premises in more or less sanitary conditions, depending on the butcher. Some are even so unscrupulous — as Mr. Argov tells me — as to take factory-slaughtered chilled chickens and warm them up by putting them in the sunbath — to be sold as freshly-killed "warm chicken."

Some 25 per cent of the chicken on our market is killed in slaughter-houses of factory proportions. Of this chicken, about half is sold "chilled," the other half "frozen."

The chickens hanging up in the supermarkets and the *tsarchoyot* of the Consumer Cooperative chain are "chilled" chicken. (The term in Hebrew is "of metzman" — the same word as when you catch a cold.) They are slaughtered either in the Consumer Cooperative's own slaughter-houses, or in other commercial plants. They are packed in ice after slaughter, and are sold on the retail market the same day — or at most, one day later.

The week of my chicken survey — when the Carmel Market price was an average IL4.50 a kilo — the Supermarket at Dizengoff Circle was selling fresh "chilled" chicken at IL5.20 a kilo. This also included the head and a great many feathers. Cleaner fresh chickens — about as clean as the frozen ones — were on sale at the same store for IL4.00. This puts them nearly in a class with Superol's IL4.45 (without liver) and IL4.65 (with liver) very clean chickens.

If frozen chicken were allowed to seek its natural price level, Mr. Argov told me, it would cost the consumer about IL4.80 to IL5 a kilo — or nearly the same as fresh, unfrozen chicken. While the frozen chicken obviously involves more factory work in cleaning and *kashering* the birds, the frozen chicken industry is not subject to the fluctuations of the livestock supply, since it can freeze more when supply is great, less when supply is down.

cooked along with the bird. I am generally a fan of Superol, and am amazed that it has found no better way to mark the prices on frozen chickens. Might I suggest a purple stamp on the tag itself? The Superol weights on the frozen chickens are, by the way, pinpoint accurate when the chickens have been defrosted. I weighed several.

Not so old

Deep-frozen chickens can be kept for six to eight months "without any biochemical change taking place," Dr. Katheim told me. The Poultry Board assures me that our frozen chickens are not anywhere near that old. The most the Board intends to keep them to regulate supply is four to six months, but usually much less. The frozen chickens currently on our market were put into deep freeze in early July.

As of May 1972, Israeli law requires that frozen meat and poultry be transported in refrigerated vehicles (which means mechanized refrigeration, not just chunks of ice). It is doubtful that this rule is fully enforced as yet. Nor do all shops and supermarkets store frozen chicken properly so that it remains truly hard-as-a-rock. The best advice I can give is to buy frozen products only at stores where you observe that they are well-kept.

Take care to get frozen goods home quickly — even if this means

As the Poultry Marketing Board sees it, the prime benefit of more frozen chicken would be a stability in supply — and hence a stability in price to the consumer. Despite sophisticated IBM forecasting, it is impossible to predict exactly. If the weather is very hot, the chickens eat less — and 100 grams less weight per chicken can make a substantial difference in the market supply. If supply is lower, prices rise.

Saltiness

It is not my imagination that the commercially-frozen chicken has a tendency to saltiness. Dr. Katheim reported the industry is grappling with the problem of rinsing the chickens after the salt-*kashering* process. It is not, as someone suggested at the press conference, the problem of some overzealous *meshich* throwing too much salt on the birds. Rather it is a problem of adequate rinsing when large quantities are dealt with. Personally, it does not disturb me to have some saltiness in chicken, though I would not recommend eating frozen chicken for the Yom Kippur pre-fast meal for this reason. For breakfast, it would be fine.

If for us the degree of saltiness is a matter of taste, for the industry it is a serious hurdle to overcome. The hospitals, for instance, are a big customer of the frozen chicken industry, and they, for obvious reasons of medical diet, demand that the chickens be salt-free. There is also the prospect of export, and the foreign market is not accustomed to *kashered* chicken. Indeed, much of our own population is not accustomed to *kashering* chickens.

Packaging and storage until sale are other problems which still need attention. The frozen chickens I bought—from Milo-of — were nicely packaged in the factory in plastic bags, tied up with a "twister" (a piece of paper-covered wire). But then Superol messed it up by cutting a slit in the bag to insert its own price label — and what's more, attaching the label with metal staples, which are apt to get

WEE WOMEN



"Quit begging! Do you want to get indigestion, too?"

Coop out of kitchen

This is certainly at odds with what the press was told at a recent gathering addressed by the Director of Veterinary Services for the Department of Livestock of the Agriculture Ministry, Dr. Rauven Katheim. "The idea is to keep the chicken-coop out of the kitchen," he said in his sail for greater use of frozen chicken, or at least factory-slaughtered chilled chicken. The housewife shouldn't find any feathers that all on her frozen chickens, Dr. Katheim said, and if she does, "she should complain." I suggest directing complaints to the Poultry Marketing Board (Merozef Ha-Liv), Mahal Elyanin 65, Tel Aviv, or the Veterinary Institute at Beit Dagon, for which Dr. Katheim works. The complaint should name the factory which froze and packaged the chicken, and this should be clearly indicated on the wrapper.

The frozen chickens I have been buying at Superol are packaged by Milo-of near Acre. I am told, by the Poultry Marketing Board, that this is a highly reputable slaughter-house; I would add that their chickens are very good, but they should pay more attention to the plucking.

The press conference was sponsored by Roshit Hakfarot, *Tsarchoyot* — the Central Consumer Authority of the Hitaadut. It was held at the Authority's Test Kitchen

in conditions which are below the European standard," Dr. Katheim complained.

In the U.S. and England, Mr. Argov told me, live chickens can be sold only to authorized slaughter-houses, and there is no such private slaughtering in small shops. But he does not think it can be forbidden in Israel at this stage. "When we have suggested this to the government, the Ministers say that the public demands live chicken." (To be sure it is fresh.)

What makes me hesitant to buy fresh chicken at the *shuk* is not the uncleanliness of the slaughter tables, but the question of how long the birds stay unrefrigerated between the time of slaughter and purchase. Ideally, you are buying a freshly-killed chicken at the *shuk*. But the chickens are killed in a back room, and after partial de-feathering, are brought out in batches and thrown onto a table for the customers to make their selection. How do you know how long a chicken has been lying on the selection table — or how long it was in this back room — or whether, perhaps, it is a leftover from the day before?

Nor am I convinced that market-placed chicken is so much more economical than supermarket chicken. The day I made my walking tour of the Carmel Market — admittedly in a "high season," about two

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Hannah Seidenberg: acrylic painting (Chernobinsky Gallery, Tel Aviv).

New arts quarterly makes debut

By Meir Ronnen

DOES Israel need its own arts magazine? Interested artists and layman can, after all, subscribe to a dozen different monthly or quarterly magazines devoted to the international arts scene and few of them are detoured by the language barrier; there is, in any case, a choice of English, French, Italian, Swiss and U.S. publications.

And what about Israeli art and sculpture? The more worthwhile developments are reasonably well covered in the press, in both English and Hebrew. But of course some events are skipped or a reader may miss that particular issue; or it may get better coverage in one language than in the other. And technical articles rarely see the light of day.

A new quarterly, "Painting and Sculpture," published by the Israel Artists Association and edited by art critic Amnon Barzel ("Ha'aretz"), has just made its appearance and attempts not at all unsuccessfully, to give us a look at both worlds and a bit of modern art history to boot. It is of course in Hebrew (apart from a few translated picture captions) and is neatly laid out (by Gad Ullman) and fairly well printed on glossy chrome paper. In addition to providing news and philosophy, it also includes articles demonstrating new techniques in using new materials. There are some 18 articles and features in all, in nearly 60 pages. The stated aim of the quarterly is to bridge the gap between Israeli artists and their interested public and at the same time, to educate both. Much of the material has been lifted or solicited from critics abroad, and apart from the advertising, the issue avoids a provincial air. The cover is clever but unappetizing.

Tate problems

Among the contributors are "Studio International" critic Barbara Rice and the Tate Gallery's Norman Read, and there are several on cubism by Kahnweiler. Several articles deal with today's museums and their problems, which give an insight into what is being shown abroad at present and how the harassed curators attempt to stay "with it" and deal with 1972's all-to-often-to-participate audiences. Then there are conversations with pioneer Marcel Duchamp, also well illustrated.

On the Israeli scene, there is an illustrated chronology of the career of veteran Israel Paldi; Gideon Sarig's playground for adventurous children; Aris Klemnik on making photo serigraphs; Dodo Shoshani on how to work with Tel Aviv University; and for the unpenitent line, that ever-flowing Jerusalem River Project by Marx and Co. There are also some potted critical reports of recent group shows at the Artists Pavilion, and some architectural philosophy from Israel Godovitz which takes a Chinese legend as its starting point and is introduced with a Japanese (sic) woodcut. The clever architectural illustrations are unfortunately made to look like full-page advertisements.

The recipe, however, is a good one. We hope Mr. Barzel can keep it up.

GALLERY GUIDE

JERUSALEM

ISRAELI MUSEUM — Ronal Eilat (Sculpture, 1972, 1973); Artists' Books (Library Hall); Eilat's graphics (Gordon Hall); Special exhibit: Head of Solomon Asch by Epstein.

STUDIES IN CLAY — Delightful experiments by the Bezael ceramics department of the Bezalel Academy, many of which are for sale. However these are far from the usual arty household utensils; they are really final products and are more concerned with use, materials and the introduction and application of new techniques, including hotting clays and casting from life, as in the case of the appealing tomatoes, which would make fine decorations in the home, in and outside the kitchen. Most of the forms here are abstract but often based on biomorphic or plant forms and present a variety of interesting finishes.

Hedula Ogen, the Head of the Department of Ceramics, writes: "It is our duty to learn traditional techniques and to control industrial processes, but it is no less our duty to preserve it for the first time, and to discover it anew." (Bezalel Gallery, at the Khan) (10:30 p.m.; daily 11:30 p.m.; Fri. 11:15 p.m.; evenings 12:15 till 10:30 p.m. (M.L.))

ULMANN/RYLE — Mecha Ulmann shows drawing, made of tape and string stretched between floor, wall and ceiling to form isometric illusions of three-dimensional space, by appointment only, Tel. 62-5073.

ANNA ANDERSSON MARCUS — Mural artist again shows palette-knife oils in her familiar formalized style. She includes photographs of recent murals done at Lod and stained glass windows for a church in the Old City and another in Hamburg, (Nora Gallery) till October 2.

RUTH HANBERGER — Large show of oils and gouaches, mainly formalizations of Jerusalem and villages set to give us a look at both worlds and a bit of modern art history to boot. It is of course in Hebrew (apart from a few translated picture captions) and is neatly laid out (by Gad Ullman) and fairly well printed on glossy chrome paper. In addition to providing news and philosophy, it also includes articles demonstrating new techniques in using new materials. There are some 18 articles and features in all, in nearly 60 pages. The stated aim of the quarterly is to bridge the gap between Israeli artists and their interested public and at the same time, to educate both. Much of the material has been lifted or solicited from critics abroad, and apart from the advertising, the issue avoids a provincial air. The cover is clever but unappetizing.

NOVA GLIKMAN — Bright show of abstract oils, gouaches, lithos and assemblage sculpture by young artist who came here from Russia nearly a decade ago. (Kugel Gallery) till September 21.

JEWISH ART IN JEWELRY — group of miniature sculpture — jewelry in gold on Biblical themes by designers: Michael, Israel Paldi and Michael Kaniel. (The Collector Gallery, 10 King David St.) 10 a.m. to 10 p.m., and Saturday nights. Till September 30.

TRIVIA — Show of works by an artist who worked as a painter and sculptor symbolizing return to roots of Judaism (Hitchel Shlomo) till Sept. 27.

GALLERY "A" opposite David's Tower, commercial gallery shows original graphics by Yoram, Dali, Tolstoy, Zadkin, Labiano, Branson, Asplir.

FOUR PAINTERS — all from the Dominican Republic but this is really a one-man show by Gullio Perez, who does landscapes that tend towards the unreal with emphasis on color.

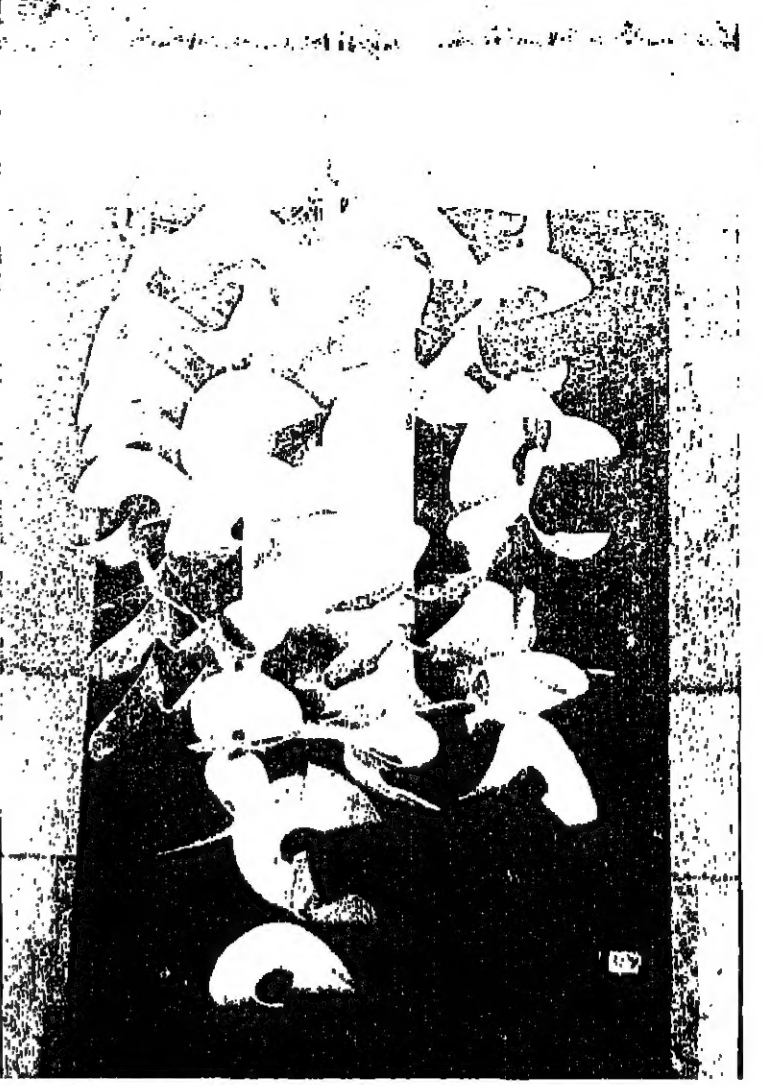
COLLECTOR'S CHOICE — a show in a series of group shows arranged by Bertha Urdang at her home, featuring the time five, two years, including: Ronal Eilat, Ben Yehuda, Incalder, 11-1 and 4-6 p.m., Sat. 11-1 or by appointment (Kina Gallery, 30a Sderot Herzl, 92-3000).

TEL AVIV

THE TEL AVIV MUSEUM — Main building: Pablo Picasso — 200 prints and drawings, Israel painting and sculpture for the largest and most comprehensive survey exhibition in the country. "Art and Science" — more condensed version of the collection. Helena Rubinstein Pavilion: large display of works from the collection. Helena Rubinstein Pavilion: undergoing alterations to prepare it for Youth Section.

ITZHAK FRENKEL (FREKEL) — veteran Israeli and established Ecole de Paris painter shows large group of nudes, despite richness of color and breadth of impact and application of paint, the total effect is a limited one. In the large work nudes fill the picture plane but rarely come in grip with their surroundings. They appear to be placed on the canvas rather than an integral part of the total scheme. In the more controlled smaller canvases the artist does not indulge in heavy brushwork, creating a more fluid and expressive picture. (Lilim Gallery, 119 Ben Yehuda Rd.) till October.

NINA HANDEKI — accomplished figurative sculptor who works in wood, terra cotta and cast polyurethane.



Ceramic lamp, from "Studies in Clay," a Bezael Academy exhibition at the Jerusalem Khan.

these. The figures, whether alone or in groups, are always well fashioned. The artist uses exaggerated museumy forms that interact well with each other and with the "museumy" spaces they create. In rare instances the exaggerations (usually hands) are obviously overdone. (Arts Studio, 43 Gordon St.) till September 22. (G.G.)

DAVID GRINBERG — By using spray paint, drippings and splatters the painter creates a lively group of small abstractions. Colour is fluorescent and sometimes offensive. The artist has chosen difficult tools and therefore the paintings lack direction. With time, experience, and greater control, better works of art should be achieved. (Hitchel Gallery, 43 Fishman St.) till September 28. (G.G.)

CAROL FISHER — Monotypes are not usually accepted in juried exhibitions because they tell little about the artist's true ability and virtuosity. The artist's choice of a monotype process for a drawing medium is too much to be chanced. This is any way true of Fisher's monotypes (text illustrating together with a number of watercolours and two-rolled collages).

The monotypes are usually composed of hands and faces and are generally decorative rather than formative. There is no attempt to clarify the picture plane, lines and mass are avoided with emphasis on rhythm. This "underdefinition" causes an intermingling of elements which results in a confused and "unintelligible" work. (Damian Gallery, 211 Ditzinger St.) (G.G.)

GRAPHIC ARTS WORKSHOP — Kichinsky and Gorenstein prints in artists who participated in the graphic arts workshop sponsored by the Tel Aviv chapter of the Israeli Association of Painters and Sculptors. This is the last in a series of topical exhibitions hung at the Artists Pavilion, 9 Alharaiz St. (G.G.)

JEAN MAYR — Ceramic pieces created over the past 10 years. (Ceramics Museum, Museum Haagret, Humat Aviv) Opens September 20.

SHAUL NAMRI — Paintings and drawings (Kosson Gallery, 18 Hen Yehuda St.) Opens September 21.

LEAH LIFSHITZ — Paintings (Chernobinsky Gallery, 38 Gordon St.) Opens September 21.

COHAT GOREN — Shlomo Goren of Amsterdam exhibits a number of pictures ranging from 1964 to the present. All are "drawing-paintings" with an additional group of dry etchings. The early works were superior; his pictures of 1971 and '72, including the etchings, have become sterile and repetitive.

Didi Ben Shaul's linear nudes abound and play amidst bold, solid areas. They are swept into the picture by the artist's ability to create a duality of line. (Yadavitz Gallery, 190 Ditzinger St.) till September 21. (G.G.)

ELEA BAYON — Veteran Israeli artist shows fabric collages of landscapes and nudes. The pictures, rich in colour and design, lack a varied

textual quality. (Kosson Gallery, Old Jaffa) till September 22.

BLATTMAN COLLECTION — Paintings by Avraham Otok, Eliyahu Gai, and American minimalist Max Rosen. The large (yet) expressive studies by that dominate the show at this new and spacious gallery. (Blattman Gallery, 5 Chisna St.) till Sept. 30. (G.G.)

JACOB PINZ — Woodcuts by veteran Jerusalem teacher (Old Jaffa Gallery) opens Sat. 8:30 p.m. till Oct. 5.

YURI KUPERMAN — A recent immigrant from Russia exhibits oils, (Kosson Gallery, Old Jaffa) till Sept. 28. (G.G.)

FROM THE MUSEUM'S COLLECTION — There is a big difference between the foreign oils and those by Israeli artists. The former, such as the "Woman Sitting," (Chapiro's "Portrait of a Woman," Dr. E. A. Goren's "Mother" and Namri's barely articulated "Composition") have the polish of a long tradition. The Israeli, while expressing local aesthetic fascinations at the time of their creation, betray a restless search towards the future and, apart from the pop aesthetics of Ron and Shohar, and the "pale blue" abstract "Pale Blue 1," lack that finish sometimes called style, its absence rather proving the want of tradition. Among the graphics there is quite an interesting coloured lithograph by Kandinsky although not at the best. And, hung as an introduction to this show, comes the new mandatory display of the Museum's Graphic Museum of Modern Art. (M.L.)

BENAHIM MESSINGER — Primitive paintings on religious and landscape themes. (Museum of Modern Art) till September 30.

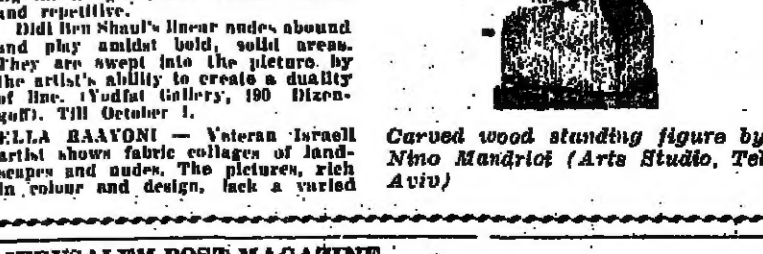
GRINSON GILMAN — Small wood sculpture influenced by primitive art. (Museum of Modern Art) till September 30.

GIORGIO BRACQUE — Fine sculptured jewelry on classical Greek themes bound together by an overall conception of swift movement. (Goldman's Gallery) till Sept. 28.

AMI SHAVIT — Expert serigraphs in which at times realism is incorporated with an abstract mind. ("Graphic 3" Gallery).

ZVI MILLOVITZ — A competent painter with a surrealistic trend but has exhibited at too early a stage. (Danyal Gallery) till September 17.

ZVI KATWAN and **JACOB KEGAL** — Oils, gouaches and drawings. (Heli Alita Khushy).



Carved wood standing figure by Nino Mandric (Arts Studio, Tel Aviv)

watercolours, drawings, and etchings. His personal and poetic "Andromeda" Art Gallery, Old Jaffa till Sept. 30.

THREE PAINTERS — Ronal Eilat (Sculpture, 1972, 1973); Artists' Books (Library Hall); Eilat's graphics (Gordon Hall); Special exhibit: Head of Solomon Asch by Epstein.

ART GALLERY, LEVY HOUSE — Gallery Collection of Israeli Art (Levy House, 30 Hen Yehuda St.).

GRITZ ROYMAN-KHUSHTEN — Paintings, recently reviewed when shown in Jerusalem. (Yad Lebanim, Pofah Tikva).

OLYVIA — exhibits a series of original nudes produced especially for the 1972 Olympic Games by top international artists including Albert Natanson, Wassilman, (Hitchel Gallery, Old Jaffa).

E. HALPERN — Watercolours (Gordon Hall, 38 Gordon St.) till Sept. 18.

FRENCH PAINTERS — Recent acquisitions from Paris. Works by Man Ray, Yvonne Acker, Ringuet, Appel, Lissitzky, and others. (Old Jaffa, Modern Art Gallery).

KIATCHIKIN SIMON COLLECTION — Paintings and sculptures mostly by Jewish and French artists that range through several 20th century schools including surrealism. Collection includes abstraction and pop. (Hitchel "K" Gallery, 33 Fraga).

DAVID MORRIS — member of Kibbutz Ein Hashofim shows playful ceramic sculptures that can be whittled, hung, rolled, etc. The work is technically pleasing and stylistically Mr. Morris' idea too heavily on pre-Columbian forms of Western Mexico (that show, 9 Fraga St.).

SHLOMO GOREN — Landscapes and still-lives using illustrative local compositions, create a living if not boring world. (Levanim, Ramat Gan) till Sept. 18.

ESCHER — "The Mathematical Art of M.C. Escher. Optical Illusions by Escher, well-known artist who died this year. Reproductions only. (Lasky Planetarium, Humat Aviv).

INTERNATIONAL GRAPHICS — Prints with known artists especially gathered abroad. Among artists: Yasarly and Agam. (Mabat Gallery, 91 Gordon).

HAIFA

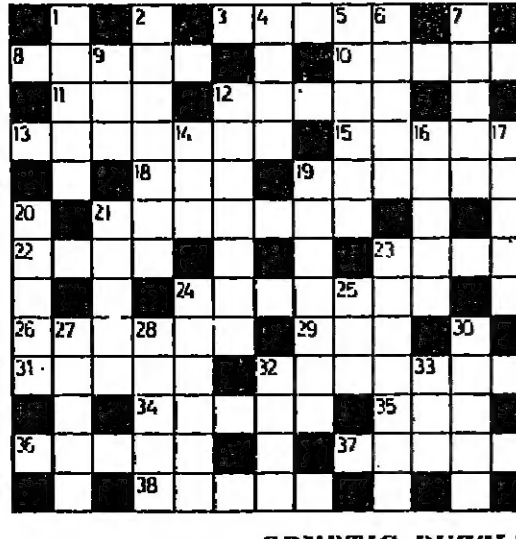
RAVA WASSERMAN-SINAI — quite a fair show by an artist who employs realist mannerisms for realist subjects, but her use of personal subjects and her ability to instill movement, who may use something to suggest a sense of movement and, in a work item, to Jean David. The smooth colouration balances in pronounced contrast which give a hard-edge appearance to her work. (Culist House) is used in good purpose in the wall here, particularly in 12 where the artist's use of a hard edge and somewhat fulsome detail — adequately avoided and allowing a minimum of perspective by means of the arch in "David" and "The rear arches in "Oriental." The watercolour-ink-wash drawings are uninteresting although for a possible exception, "New World" (Heli Katz, Hiyat Bahik) till September 28. (G.G.)

TWO-IN-ONE CROSSWORD

The same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

- CROSS**
- 1 Type of seat (5)
2 Crack (5)
3 Jealous (5)
4 Tear (3)
5 Fresh (5)
6 Clouds from abroad (7)
7 Helped (5)
8 Take a chair (3)
9 Tolerant (5)
10 Abases (7)
11 Feet (4)
12 Land measurement (4)
13 Frowns (7)
14 Dignity (5)
15 Implements (6)
16 Secured (5)
17 Senior (5)
18 Communication (7)
19 Middle less wild (5)
20 Measurement of length (5)
21 Advent (5)
22 Invited (5)
23 Prepared (5)
- DOWN**
- 1 Injures (5)
2 Quoted (7)
3 A heavy weight (5)
4 Large sea (6)
5 Melodramatic (7)
6 On no occasion (5)
7 Fruit and (3)
8 Pays attention (5)
9 Edze (3)
10 Bobby (5)
11 Postpone (5)
12 Occupied (7)
13 Revile (5)
14 Great force (5)
15 Stage performer (7)
16 Milk grassy (6)
17 Sun of agreement (5)
18 Fabric (5)
19 Prevent (5)
20 Small island (5)
21 Marsh grass (4)
22 Animal (5)



CRYPTIC PUZZLE

- CROSS**
- 3 Animal that arrived with an L phase for its rear (5)
8 Quip! place for "16 Down" (5)
10 Cracks that may appear first (5)
11 Black-jack! (5)
12 Water vehicle (5)
13 The ultimate in batmen? (5)
15 He took some degree as an artist (5)
17 The medium of indiation (3)
19 Naval name fame (5)
21 Long-serving servant, still single (3, 4)
22 Held by us for a long time, we hear (5)
- DOWN**
- 1 It's deadly having a fat (5)
2 Entering them, does one get worse and worse (7)
4 He's out of balance (4)
5 Worn in all weathers (5)
6 It's hung on the line mobby (5)
7 Perhaps lost hope for warts? (5)
8 The natural thing to cook with? (3)
12 Moderately friendly wish to be (5)
14 Surrounded by some pyramids? (3)
16 Yes—then they're scored (3)
17 Pictures taken by GINGER? (5)
19 In a way not bending or unbending (7)
20 A lid to make you start "Bunking" (5)
21 Window providing a view of the Loire? (5)
23 Did Ruse come from heaven? (4, 3)
24 Dramatic episode in Action (5)
25 There's love in her heart (3)
27 Repeat a farming broadcast? (5)
28 Musical messages? (6)
29 I'm in rooms with him (5)
32 April agitation (4)
33 Fish and chicks, maybe (3)

Wednesday's Cryptic Solution

CROSS—1. Wall, 4. Flight, 8. Ma-C, 10. Near (through), 11. Nonsense, 14. To-war-ss, 15. Head, 17. 20. N. and NOS, 22. H-4, 23. Lap, 25. Cent-rally, 27. Mid-ew, 28. Doublets, 32. Larv-errier, 34. Hoda, 35. Day (night), 36. Up-er, 37. S-kin, 38. DOWN—1. Fram, 2. Shaw, 3. Bar-d, 4. Wier, 5. T. J., 7. The-irs, 8. CO's, 11. Corus, 12. Hamps, 15. Heat, 16. Heat, 18. No-t, 19. Kin, 20. D. and 21. Lanib, 24. P-Hed, 25. Small, 26. (suar, 28. Duct), 29. (H-AD) Orp, 30. (pad) Lock, 31. Saw-N, 32. Nip.

SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

ON THE AIR

FIRST PROGRAMME
7.55, 8.05 and 8.21 M.
News—Today: 8.00, 9.00, 10.00, 11.00, 12.00 noon, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00, 11.00, 12.00 midnight.
Tomorrow: 8.00, 9.00, 10.00, 11.00 and 12.00 a.m.; 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00, 11.00 and 12.37 p.m.

Today
7.45 a.m. Opening: 8.15 Programme Announcements, 8.10 "Collegium Musicum", Farina; Carriello Stravaganza; "The Tennis Concerto"; "Musical Moments"; "The Heidelberg Wind Ensemble"; Bach: Sonata in G-major for Violin and Continuo; (Henderson; Lamy); Brahms: 2nd movement from Sextet No. 1 in B-flat major, Op. 18 (Members of the Berlin Philharmonic Orchestra); 8.05 "Music to relax by"; Barber: "The School for Scandal"; (Conductor: Howard Hanson); Roderigo: "Comedietta de Aranzazu"; (Soloist: John Williams); Guller: Conductor: Eugene Ormandy; Gershwin: "An American in Paris" (Conductor: Eugene Ormandy); 10.05 Recital (second broadcast)—a) The Pianist Daniel Barenboim—Scarlatti; Two Sonatas; Granados; Three Spanish Dances; Carlos Fauriel; "Balletto"; b) Alberto Lysy (Violin) and Arlen Sachs (Piano) and Piano Solo; Sonata No. 1 in B-minor; Chopin: Suite No. 1 for Violin-Solo; Tartini-Coralli; Variations on a Gavotte; Paganini; Sonata; 11.05 Today's programmes, 11.00 Song and Melody, 11.15 Programmes for Elementary schools, 12.30 Close Down, 1.45 p.m. Opening, 2.10 Mother and child, 3.00 Shabbat, 4.01 A moment of Hebrew, 4.05 The Middle East, 4.30 Classical Request Programme; Gustav Mahler: Symphony No. 7 in E-minor (The Chicago Symphony Orchestra conducted by George Solti), 5.55 Announcements, 6.05 "What will be heard?" a preview on next week's music programmes produced by Michal Smolnar, 6.50 Literary Magazines, 7.07 "The Weekly Column"; 10 Paganini Images and Songs for Shabbat, 8.05 Friday Evening Concert (Stora) produced by Alexander Maltsev; Orchestra: Orchestra Suite No. 1 (Conductor: Karl Richter); Schubert: Symphony No. 9 ("The Great"); (Conductor: Leonard Bernstein); Barik: Concerto for Orchestra; (Conductor: Ben Chocwa); 11.07 Radio City, 11.55 "Sands from the Remote Past"; Producer: Ada Brodsky, 12.05 A Moment of Poetry, 12.05 Close Down.

Tomorrow
7.58 a.m. Opening, 8.05 Programme

Wednesday's Easy Solution

CROSS—1. Pass, 4. Friend, 8. Lat, 10. Alas, 13. Arc-light, 14. Mercury, 15. Aerate, 17. 21. Tie, 22. Era, 23. Pev, 26. Clergyman, 27. A-lev, 28. Clarisher, 32. Doublets, 34. Conjure, 35. Eat, 36. Tupper, 37. Chip, 38. DOWN—1. Fram, 2. Scar, 3. Wear, 5. Helic, 6. Egg, 7. 11. Let, 12. Leg, 13. Let, 14. Scale, 15. Afr, 16. Alen, 18. Life, 19. Tell, 20. Oro, 23. 24. Fry, 25. Manco, 26. Centre, 28. Cie, 29. Leap, 30. Bosh, 31. Leap, 32. Nip.

Friday
3.00 Shabbat Street, 3.50 Erev Shabbat Programme, 6.00 Friday Magazine, 6.45 Weekly Magazine, 8.30 Drama: Eugene Ionesco's "The Nightmares", 10.30 News, ARABIC; 6.00 News Headlines, 6.02 Full-length film, 7.45 News, INSTRUCTIONAL; 8.15 Arithmetic, 9.05 Science, 7. 9.55 History, 10.15 and 12.00 Programme for Tom Kipper, 2.00 English, 6. 2.15 Sing a Song, 2.30 Programme for Tom Kipper.

SATURDAY
6.00 Nicholas Nickleby — a new 13-part series based on the book by Charles Dickens (part 1), 6.30 Hamaviv, 6.30 Mahat, 6.05 Interview: The Wrong Place, 6.50 Mahat, 10.30 News, ARABIC; 6.30 News Headlines, 6.32 On science, technology and medicine, 6.45 Motion and Rhythm, 7.15 News and Forum.

SUNDAY
No Broadcast.

MONDAY
5.00 News, 5.05 "Yad Bezezer" London choir conducted by Ygal Zelik, 5.30 Interview: The Persuaders, The Time and the Place, 10.15 News, ARABIC; 7.00 Cartoons, 7.30 Projector, 7.45 News and daily events.

TUESDAY
5.30 Sport for Youth, 6.00 Short Wave-length, 6.10 Disneyland; Magic Highway, 6.30 Mahat, 6.50 The Third Hour: with the film: "The Making of the President 1902", 12.00 News, ARABIC; 6.30 For the Family, 7.00 News and daily events, INSTRUCTIONAL; 8.15 English, 9. 9.55 English, 10.15 and 12.00 Programme for Tom Kipper, 2.00 English, 6. 2.15 Sing a Song, 2.30 Programme for Tom Kipper.

WEDNESDAY
6.00 Cartoons, 6.00 In the Know, 6.05 The Brady Bunch, 6.00 In Search of the Miter, The Secret Fountain, 6.30 Mahat, 6.50 Mozart: Concerto for Two Pianos — played by Vladimir Ashkenazy and Daniel Barenboim, 9.10 "The Singer" — full length film with Arnie Kagan, 10.30 News, ARABIC; 6.30 News Headlines, 6.32 Messages to relatives and friends, 6.55 This is Israel, 7.25 Poetry reading, 7.30 News and daily events, INSTRUCTIONAL; 8.05 Arithmetic, 8. 9.25 English, 9. 9.55 Technical Drawing, 10.15 and 12.00 Programme for Tom Kipper, 2.00 English, 6. 2.15 Sing a Song, 2.30 Programme for Tom Kipper.

THURSDAY
5.30 Puppetshow, 5.40 Medical Centre: The Sharp's Edge, 6.00 The History of the Yishuv, 6.30 Where to Go during the Holiday, 6.30 Mahat, 6.50 Hawaii Five-O; 7.00 News and daily events, match of the Week, 10.30 News, ARABIC; 6.30 News Headlines, 6.32 Our Neighbourhood Gang, 6.47 This is your problem, 7.30 News and daily events, INSTRUCTIONAL; 8.15 Arithmetic, 8. 9.25 Technical Drawing, 10.15 and 12.00 Programme for Tom Kipper, 2.00 English, 6. 2.15 Sing a Song, 2.30 Programme for Tom Kipper.

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CHESS

September 15, 1972

Problem No. 2341
E. NEWHOUSE

White to move in two (2x)
Problem No. 2342
B. SOMMER, West Germany

HALAS SCHNEIDER
1. e4 e5 2. Kf3 Kf6 3. Bb5 Bb4 4. Bc4 Bc5 5. d4 d5 6. Bg5 Bg4 7. Bc4 Bc5 8. Bg5 Bg4 9. Bc4 Bc5 10. Bg5 Bg4 11. Bc4 Bc5 12. Bg5 Bg4 13. Bc4 Bc5 14. Bg5 Bg4 15. Bc4 Bc5 16. Bg5 Bg4 17. Bc4 Bc5 18. Bg5 Bg4 19. Bc4 Bc5 20. Bg5 Bg4 21. Bc4 Bc5 22. Bg5 Bg4 23. Bc4 Bc5 24. Bg5 Bg4 25. Bc4 Bc5 26. Bg5 Bg4 27. Bc4 Bc5 28. Bg5 Bg4 29. Bc4 Bc5 30. Bg5 Bg4 31. Bc4 Bc5 32. Bg5 Bg4 33. Bc4 Bc5 34. Bg5 Bg4 35. Bc4 Bc5 36. Bg5 Bg4 37. Bc4 Bc5 38. Bg5 Bg4 39. Bc4 Bc5 40. Bg5 Bg4 41. Bc4 Bc5 42. Bg5 Bg4 43. Bc4 Bc5 44. Bg5 Bg4 45. Bc4 Bc5 46. Bg5 Bg4 47. Bc4 Bc5 48. Bg5 Bg4 49. Bc4 Bc5 50. Bg5 Bg4 51. Bc4 Bc5 52. Bg5 Bg4 53. Bc4 Bc5 54. Bg5 Bg4 55. Bc4 Bc5 56. Bg5 Bg4 57. Bc4 Bc5 58. Bg5 Bg4 59. Bc4 Bc5 60. Bg5 Bg4 61. Bc4 Bc5 62. Bg5 Bg4 63. Bc4 Bc5 64. Bg5 Bg4 65. Bc4 Bc5 66. Bg5 Bg4 67. Bc4 Bc5 68. Bg5 Bg4 69. Bc4 Bc5 70. Bg5 Bg4 71. Bc4 Bc5 72. Bg5 Bg4 73. Bc4 Bc5 74. Bg5 Bg4 75. Bc4 Bc5 76. Bg5 Bg4 77. Bc4 Bc5 78. Bg5 Bg4 79. Bc4 Bc5 80. Bg5 Bg4 81. Bc4 Bc5 82. Bg5 Bg4 83. Bc4 Bc5 84. Bg5 Bg4 85. Bc4 Bc5 86. Bg5 Bg4 87. Bc4 Bc5 88. Bg5 Bg4 89. Bc4 Bc5 90. Bg5 Bg4 91. Bc4 Bc5 92. Bg5 Bg4 93. Bc4 Bc5 94. Bg5 Bg4 95. Bc4 Bc5 96. Bg5 Bg4 97. Bc4 Bc5 98. Bg5 Bg4 99. Bc4 Bc5 100. Bg5 Bg4

ARMY PROGRAMME
216, 225 and 235 M.
Today: 10.57 a.m. Opening, 11.00 News, 11.05 "Warm and Tasty" — with Gad Lishch, 11.15 From the Foreign Hit Parade, 11.30 Lunchtime News, 12.00 News, 12.15 "Warm and Tasty" (cont.), 12.30 The Jewish Viewpoint — with Hanna Zemer, 12.35 "Warm and Tasty" (cont.), 1.00 News, 1.05 Hebrew Songs Requests, 1.30 A Moment's Question, 1.35 Requests (cont.), 1.55 Announcements, 2.00 News, 2.05 Personal Announcements, 2.10 Close Down, 2.57 p.m. Opening, 3.00 News, 3.05 The Week's "Hafara", 3.10 On the same subject, 4.00 News, 4.05 Hit Parade for old favourites, 5.00 News, 5.05 Requests from Soldiers on the Borders, 6.00 News, 6.05 This Week in Zohar weekly magazine, 6.45 Tradition, 7.00 News, 7.05 Dagesh" — with Nathan Dmewita, 8.00 News, 8.05 A Selection of Request, 8.10 News, 8.15 Hebrew Songs Requests, 8.40 News, 8.45 Curiousities and Songs, 10.00 News, 10.05 My Hit Parade with Yusuf Lapid, 11.00 News, 11.05 Evening, 11.30 Botan, 12.00 News, 12.05 Close Down.
Tomorrow: 10.55 a.m. Opening, 11.00 News, 11.05 "Warm and Tasty" (cont.), 11.15 From the Foreign Hit Parade, 11.30 Lunchtime News, 12.00 News, 12.15 "Warm and Tasty" (cont.), 12.30 The Jewish Viewpoint — with Hanna Zemer, 12.35 "Warm and Tasty" (cont.), 1.00 News, 1.05 Hebrew Songs Requests, 1.30 A Moment's Question, 1.35 Requests (cont.), 1.55 Announcements, 2.00 News, 2.05 Personal Announcements, 2.10 Close Down, 2.57 p.m. Opening, 3.00 News, 3.05 The Week's "Hafara", 3.10 On the same subject, 4.00 News, 4.05 Hit Parade for old favourites, 5.00 News, 5.05 Requests from Soldiers on the Borders, 6.00 News, 6.05 This Week in Zohar weekly magazine, 6.45 Tradition, 7.00 News, 7.05 Dagesh" — with Nathan Dmewita, 8.00 News, 8.05 A Selection of Request, 8.10 News, 8.15 Hebrew Songs Requests, 8.40 News, 8.45 Curiousities and Songs, 10.00 News, 10.05 My Hit Parade with Yusuf Lapid, 11.00 News, 11.05 Evening, 11.30 Botan, 12.00 News, 12.05 Close Down.
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How lucky can you be?

This deal occurred when the World Champion United States Aces played Spain at the Olympiad:
Dir: North
Vul: East-West

BRIDGE

By George Levin

singleton. South of course bid 4♠ and North tried 4 NT. Blackwood. Over South's 5♠ North found 6♠. He bid 6♣, the possible contract, surely North would run to 6♠. The agreed trump suit! So South passed allowing for a slam contract in a suit bid for the first time at the six level.

A ♠ lead and continuation would have set the contract. The ♣ lead seemed best to East, and with the ♠ Q doubleton the slam was easily made.

In the replay with Spain sitting North-South the contract was "normal" 6♠ and was set on a trick.

Why do champions, and not us, lesser mortals have all the luck?

I'm a most forgiving man and this is traditionally the time for pardoning your neighbor's sins and transgressions. The lady who phoned me at eight on a Saturday morning to explain at length that I'd missed the whole point about Henry VIII, it was all a bourgeois plot, is therefore excused. The gentleman who accused me of misquoting, without checking the reference himself, is hereby absolved. The lady who took issue with me for saying that I thought "The Forsythe Saga" unsuitable for children is also forgiven, although she compounded the offense by bringing her small daughter to watch it on my set and the child spent the whole time reading a "Poppy" comic. The numerous readers who wrote to say that Somerset Maugham wasn't an anti-Semite are also absolved, even though it is clear that they had read neither my review nor the stories in question with sufficient attention. A copy of all the anti-Semitic bits in "The Alien Corn" is available for inspection at this office.

I derive no little amusement from the impassioned way people tackle me on the subject of television. In general, we are an apathetic lot. Hundreds are killed on the roads, income tax is astronomical, our enemies are astronomical, and we shrug it all off. Only TV, it would seem, sets the emotions ablaze.

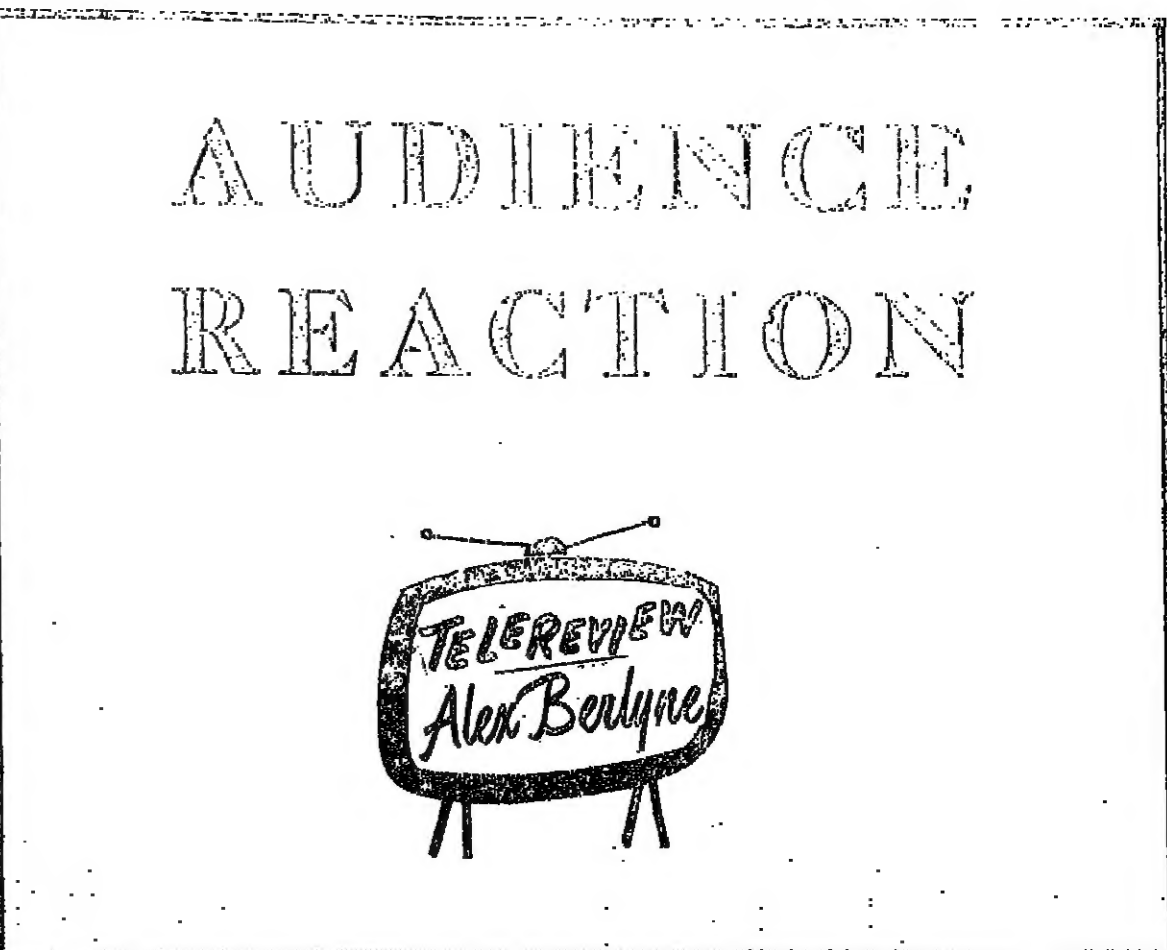
Unexpectedly, we were treated to "Great Expectations" last week during the rescheduling of the Munich tragedy. Directed with great pace and attention to detail by David Lean, this 1946 film is a masterpiece of compression of what Dickens described — on page 541 — as "this slight narrative." An excellent cast included John Mills as Pip, Finlay Currie as Magwitch, Alec Guinness as Herbert Pocket, and that wonderful Miss Maggie Smith as Miss Havisham. There were some wonderful set pieces, straight from Mayhew or Crickshank's drawings, including a London street and a hauntingly evocative skating party on a frozen pond. The shock of Magwitch's sudden appearance in the lonely marshland cemetery must have had viewers literally jumping in their seats.

Dickens spoiled the ending of what is, after all, a tragedy, by hinting at a happy ending, which was suggested by Bulwer Lytton. Lean took this a step further in the wrong direction, but this was the only flaw in a splendid production.

Delius film

The Ken Russell film on Delius, shown a few days earlier, was first-rate television. Based on Eric Fenby's moving book, the film dealt with the composer's last years when, blind and paralysed by tertiary syphilis, this emaciated child struggled to set down his final outpourings, the "Songs of Farewell." Max Adrian, in the title role, bore an uncanny resemblance to this strange genius, born in Bradford of German parents and an expatriate most of his life. Delius' espousal of Nietzsche's superman philosophy, which inspired his "Mass of the Resurrection," is hardly calculated to appeal to Israelis. After a promising beginning with a V.D. film, Ken Russell went on to bigger and dirtier things.

The Friday Magazine continues its headlong slide toward the bottom of my personal ratings. One of the curious features of its formula



of marvelous perception (meaning that she agrees with my opinions), has referred to this attitude as "a form of aestheticism — losing sight of what people go to the movies for." Dolav's analysis of a Joseph Losey-Harold Pinter film was exactly what she was deriding when she wrote, "The question people ask when they consider going to a movie is not 'How's it made?' but 'What's it about?'"

Was this esoteric programme considered to be suitable holiday fare for the family?

An endless parade of forgettable songs followed the art and culture. Imitated song standing in the sea, presumably getting her knickers wet, and the whole film was out of synchronization.

This however, was only a prelude to the evening's piece de resistance, Somerset Maugham's "The Letter." A stand-

other, the programme was a monument of pretentiousness. Typical of the general tone was poor old Rina Shenfeld, dressed like an unmade bed and dancing to a poem of Blahk's recited by Hanna Maron in her best teeth-gnashing style. This was followed by Yona Fisher's impenetrable prose, which was supposed to cast light on the work of Benni Sfarat photographed unflatteringly and uninformatively by an "artistic" cameraman.

Too serious

The film critic on the programme, Aharon Dolav, damaged the commercial cinema at length. I took this as a personal insult. It's solely owing to the commercial cinema that I can claim a wasted youth and a mind crammed with trivia. Pauline Kael, a rather acid-tongued lady at a critic

when our leaders will have to be very careful. In short, now is the time to go on leave — before the trouble starts.

THE long Rosh Hashana week-end produced the usual duplication of themes and repetition of programmes. Everybody had a "5752 newscast" or review. There was so-called humour and satire, with the same old sketches and songs given their umpteenth airing on all three programmes. Then there was the year in sport, and the annual hit parade replay of all those songs we didn't like the first time around. By Sunday afternoon we were fed up with it all.

One notable exception was "Peppermint, Chocolates and Chewing Gum," a nostalgic review of Tel Aviv of the 1930's, compiled jointly by Haim Esher and Shalke Ophir, and with just about the whole who's who of local show biz participating. We enjoyed it. It reminded us of many things — including that nice little *vokele* who, they said, had been an opera singer in Germany, and used to make a living by selling wieners on buns and mustard — not exactly the equivalent of the American hot dog — in front of

Astrologers read 'hints' on New Year

"I AM not superstitious," the wise old scientist declared. "Look at me, I'm eighty years old and I've followed the very path of health..."

Well, I'm not superstitious either, and I do not believe in any of the sootysaying mumbo jumbo. Nor do I steal furtive glances at my horoscope in either of two daily newspapers. But if I did, I'd probably find that bad tidings in one paper would be contradicted by good news in the other.

It was the Army Programme which beat everyone to the draw by producing three of the country's leading astrologers to tell us what will be in this year of 5753.

After the preliminaries, which included a thumbnail introduction to astrology as an "exact science linked to mysticism," we were treated to peeps behind the curtain. It seems that the angle of Saturn to the Sun, standing in the seventh something-or-other, is of importance to Sadat, who will have his troubles. The ancient Babylonians decreed that Mars was the star of war, because of its blood-red colour; the probability that it may turn blue if air pollution continues at its present rate was not taken into account. I suppose astrologers,

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392, 407 and 443 Metres (877, 727 and 1025 kHz.)
1.30-2 p.m.
English Programme

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Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Victoria Department, Kerem Kaysarim, Leisera (Jewish National Fund) in Jerusalem - Rehov George, corner Rehov Kerem Kaysarim, Tel. 25261. In Tel Aviv - 30 Rehov Hayarkon, opp. Dan Hotel, Tel. 23149.

ALL WEEK IN JERUSALEM
— Israel Museum: —
Sun. eve. of Yom Kippur 10 a.m.-1 p.m. Mon. Yom Kippur closed.
Sun, Mon, Wed., Thurs. 10 a.m.-9 p.m. Tues. Shrine of the Book, 10 a.m.-10 p.m. Wed., Thurs. Museum, 4 p.m.-10 p.m. Fri., Sat. 10 a.m.-2 p.m.
Exhibitions:
Creative Works by Children and Games (Youth Wing), Puppets (Youth Wing), Artists Books (in hon. of the International Book Year) (Library Hall).
Special Exhibitions: Epstein: Head of Shalom Aach.
— Conducted Tours: —
Hadasah Tours — By appointment only, Tel. 36333, Jerusalem.
1. Tour of Hadasah Projects in Jerusalem. 2. Mt. Scopus. 3. Mt. Zion. 4. Mt. Zion. 5. Mt. Zion. 6. Mt. Zion. 7. Mt. Zion. 8. Mt. Zion. 9. Mt. Zion. 10. Mt. Zion. 11. Mt. Zion. 12. Mt. Zion. 13. Mt. Zion. 14. Mt. Zion. 15. Mt. Zion. 16. Mt. Zion. 17. Mt. Zion. 18. Mt. Zion. 19. Mt. Zion. 20. Mt. Zion. 21. Mt. Zion. 22. Mt. Zion. 23. Mt. Zion. 24. Mt. Zion. 25. Mt. Zion. 26. Mt. Zion. 27. Mt. Zion. 28. Mt. Zion. 29. Mt. Zion. 30. Mt. Zion. 31. Mt. Zion. 32. Mt. Zion. 33. Mt. Zion. 34. Mt. Zion. 35. Mt. Zion. 36. Mt. Zion. 37. Mt. Zion. 38. Mt. Zion. 39. Mt. Zion. 40. Mt. Zion. 41. Mt. Zion. 42. Mt. Zion. 43. Mt. Zion. 44. Mt. Zion. 45. Mt. Zion. 46. Mt. Zion. 47. Mt. Zion. 48. Mt. Zion. 49. Mt. Zion. 50. Mt. Zion. 51. Mt. Zion. 52. Mt. Zion. 53. Mt. Zion. 54. Mt. Zion. 55. Mt. Zion. 56. Mt. Zion. 57. Mt. Zion. 58. Mt. Zion. 59. Mt. Zion. 60. Mt. Zion. 61. Mt. Zion. 62. Mt. Zion. 63. Mt. Zion. 64. Mt. Zion. 65. Mt. Zion. 66. Mt. Zion. 67. Mt. Zion. 68. Mt. Zion. 69. Mt. Zion. 70. Mt. Zion. 71. Mt. Zion. 72. Mt. Zion. 73. Mt. Zion. 74. Mt. Zion. 75. Mt. Zion. 76. Mt. Zion. 77. Mt. Zion. 78. Mt. Zion. 79. Mt. Zion. 80. Mt. Zion. 81. Mt. Zion. 82. Mt. Zion. 83. Mt. Zion. 84. Mt. Zion. 85. Mt. Zion. 86. Mt. Zion. 87. Mt. Zion. 88. Mt. Zion. 89. Mt. Zion. 90. Mt. Zion. 91. Mt. Zion. 92. Mt. Zion. 93. Mt. Zion. 94. Mt. Zion. 95. Mt. Zion. 96. Mt. Zion. 97. Mt. Zion. 98. Mt. Zion. 99. Mt. Zion. 100. Mt. Zion.

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National Religious Women's Organizations: Mirabai and Hapsel Hamerabi Women in Israel, 166 Ibn Givrol, Tel Aviv, Call - Tel Aviv, 44181, 78992; Jerusalem, 30820, 35282.
Moorest Hospital - Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m., Tel Aviv, Hilsadrot Hidge, 83 Rehov Arizov, Tel. 25111; Jerusalem, Hilt 218hova, Rehov Elazar Hamedol, Katanon, Tel. 31618; Haifa, Community Centre, 14 Rehov Zahal, Kiryat Eliazar, Tel. 622564.
Muslim Women's Organizations of America and Canada, 16-18 Rehov Dov Hov, Tel Aviv, call Tel. 220267, 243108; Jerusalem, 22248, 52108, Haifa, 6169; Beerzheba, 3171.
Canadian Hindasah-WIZO Office, 116 Hayarkon, Tel. 227020, 8 a.m.-2 p.m.

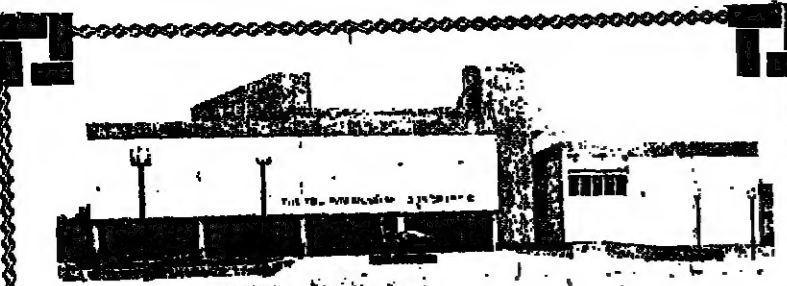
Wise Club, 116 Rehov Hayarkon, Tel. 23299, 8 a.m.-2 p.m.
Hadasah Club, 80 Rehov Hayarkon, Tel. 55033.
Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the Home, please call Tel Aviv - 624177, Haifa - 2351, Haifa - 624177.
Restaurant at the Top West America, 23 Sderot Shaul Hamelech, Tel. 25322, 24952, Jerusalem - 3980, Haifa - 24952.
Business Lunches: private rooms. Open all week, including Saturday for lunch and supper. Parking.
— HAIFA —
Hadasah Club, Youth Allies office, 209 Rehov Hamegala, Tel. 4461, 54576.
Goldman Art Gallery, 93 Sderot Hamelech, Exhibition of Small Sculptures by Georges Braque Open daily: 10:00 a.m.-1 p.m., 4-7 p.m., 8-10 p.m. Saturday: 8-3:30 a.m.
Natman's Art Gallery, 20 Sderot Hamelech, Exhibition of Oil Paintings and Drawings by Miriam Goldenforn Paris Open daily: 10:30-12:30, 5:00-9:00.
— JERUSALEM —
Organ Music by Philip Regov every Saturday at 11:30 a.m. Y.M.C.A. Auditorium Public Welcome.
Melave Malka, 8:30 p.m. at Hachal Shalom, 58 Rehov King George.

the israel museum, jerusalem THIS WEEK AT THE MUSEUM

VISITING HOURS
Sun. eve of Yom Kippur 10 a.m. - 1 p.m.
Mon. Yom Kippur closed
Tues. Shrine of the Book 10 a.m. - 10 p.m. Museum 4 p.m. - 10 p.m. Rockefeller 10 a.m. - 6 p.m. Wed., Thurs. 10 a.m. - 2 p.m. Art Film: "Adventures in Perception" on M.C. Escher and his Work
Tuesday, Sept. 19, 1972 4.45 p.m.
ART FILM CLUB
Tuesday, Sept. 19, 1972 5.30 and 8.30 p.m.
Thursday, Sept. 21, 1972 4 p.m.
EXHIBITIONS
M.C. Escher's Graphic Work (Cohen Hall)
Artists' Book (in hon. of the International Book Year) (Library Hall)
Creative Works by Children and Games (Youth Wing)
Puppets (Youth Wing)
SPECIAL EXHIBIT
Sir Jacob Epstein: "The Tin Hat" & Portrait of Sholem Aach. Donations of Mr. & Mrs. E. Gerald Cantor & Mr. Raphael Salaman
YOUTH WING
Registration of children and adults for 1972/73
Mon., Wed., Thurs. 10-12 a.m., 2-4 p.m. in the Youth Wing Office
Fees: children IL 32. — per year, adults IL 100. — per 4 months
— Courses for adults: —
Painting — Sun. 10-12.30 (Mr. Allan Wolf)
Ceramics — Sun. 10-12.30 (Mrs. Gene Wolf)
Etching — Wed. 10-12.30 (Mrs. Tami Rikman)
Sculpture — Thurs. 10-12.30 (Mr. Shmuel Bar-Even)
Softage — Thurs. 10-12.30 (Dr. A. Ryger)

ANDROMEDA ART GALLERY OLD JAFFA

Exhibition of works by YURI KUPERMAN
★ oils
★ aquarels
★ lithographs
September 2-30, 1972



This week at the Tel Aviv Museum

THE NEW BUILDING (27-29 Sd. Shaul Hamelech, Tel. 257361)
EXHIBITIONS
★ Israeli Painting and Sculpture (Meyerhoff Hall)
★ Picasso: 200 Graphic Works (Hall No. 3)
★ KINETIC ART (Hart Hall)
THE MUSEUM COLLECTIONS
Impressionism, Expressionism and the School of Paris (Jaglom Hall)
Cubism, Dada, Surrealism and Abstract Art (Zacks Hall)
GUIDED TOURS: English: daily at 11.30 a.m. (except Sat.)
LIBRARY: The Helana Rubinstein Art Library is open Sun.-Thurs. 10 a.m.-1 p.m., 4-7 p.m. (New Building)
FILMS (with Kaufmann Hall, at 7.15 p.m. and 9.15 p.m.)
Sat., Sept. 16
Miracolo a Milano (Miracle in Milano) (Italy, 1956)
Director: Vittorio de Sica, with Emma Gramatica and Paolo Stoppa.
Tues., Sept. 19
Le Bois des Amants (The Lovers' Forest) (France, 1960). Director: Claude Autant-Lara, with Erika Romberg and Laurent Terzieff.
Advance sale of tickets at the Museum box office and on the evening of the performance.
Visiting Hours: Friday 10 a.m.-3 p.m. Saturday 7-11 p.m. Tuesday 10 a.m.-1 p.m., 4-10 p.m. Wednesday, Thursday, 10 a.m.-1 p.m., 4-7 p.m.
Helena Rubinstein Pavilion, temporarily closed, due to renovations.

MUSEUM HAARETZ TEL AVIV

RAMAT AVIV
GLASS MUSEUM
KADMAN NUMISMATIC MUSEUM
CERAMIC MUSEUM
MUSEUM OF ETHNOGRAPHY AND FOLKLORE
MUSEUM OF SCIENCE AND TECHNOLOGY
TEL QASILE EXCAVATIONS
NECHUSTAN PAVILION-TIMNA EXCAVATIONS
ALPHABET MUSEUM.
Visiting hours: Sun., Mon., Tues., Thurs.: 10 a.m.-5 p.m. Wed.: 10 a.m.-8 p.m. Fri.: 10 a.m.-1 p.m. Saturday and holidays: 10 a.m.-2 p.m.
LASKY PLANETARIUM
Daily presentation at 11.30 a.m., Tues., also at 7.15 p.m. Closed on Saturday and holidays
Y.A.F.O. 10 Rehov Mifratz Shlomo
MUSEUM OF ANTIQUITIES TEL AVIV-YAFO
Visiting hours: as in Ramat Aviv
TEL AVIV - 27 Rehov Shlomo
HISTORICAL MUSEUM
Visiting hours: Daily 9 a.m. - 2 p.m. Wed.; 9 a.m. - 1 p.m.; 4 - 7 p.m. Fri.; 9 a.m. - 1 p.m. Closed on Saturday and holidays
TEMPORARY EXHIBITIONS:
Museum of Science and Technology: (Lobby of Lasky Planetarium) Mathematical Art.
Glass Museum: Engraving and Sculpture on glass "Lenox"
Museum of Antiquities Tel Aviv-Yafo: Sumerian Archaeological finds of Tel Aviv-Yafo
Kadman Numismatic Museum: Primitive Money.
Museum of Ceramics
Museum of Ethnography and Folklore: FESTIVALS OF TIBERIAS
Excavations of Tel-Qasile are closed. On the eve of Yom Kippur and Yom Kippur, the Museums are closed.

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show 8.30 p.m. IL 50/4.50 (students) dinner served from 6 to 8 p.m. combination dinner and theatre IL 50—10.50
Hebrew version—Sept. 21, 26, Oct. 2, 3
directed by Holesa Kaut-Howson for Jerusalem Community Theatre
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88 artists from 16 countries
Daily at 9 p.m. and at 5 p.m. on Mondays, Tuesdays and Wednesdays. Saturdays at 6.30 and 9.45 p.m.
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TUESDAY, SEPTEMBER 19, 1972, 8.30 p.m.
Conductor:
LUKAS FOSS
(U.S.A.)
Soloist:
IVRY GITLIS
Violin
Violin Concerto No. 1 in D major Op. 6
BEN HAIM: "Hodaya Min Hamidbar" (Hymn from the Desert)
ZILLA GROSMEIER — Soprano
WILLY HAPARNAS — Baritone
With: TEL AVIV PHILHARMONIC CHOIR
Directed by JOSEPH FRIEDLAND
PAGANINI: Violin Concerto No. 1 in D major Op. 6
STRAVINSKY: "Pulcinella" — Ballet Suite
ZILLA GROSMEIER — Soprano
DAN FRIEDL — Tenor
WILLY HAPARNAS — Baritone
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JERUSALEM KHAN
Chamber programme
Wednesday, September 20, 8.30 p.m.
Wednesday, September 27, 8.30 p.m.
TICKETS AT AGENCIES

THE ISRAEL CHAMBER ENSEMBLE
Artistic Director: Gary Bertini
6 SUBSCRIPTION CONCERTS SEASON 1972/73
CONCERT No. 1
GARY BERTINI — Conductor
TITUS MOZART
"La Clemenza di Tito" opera in 3 acts
CONCERT No. 2
LUCIANO BERIO — Conductor
CATHY BERBERIAN — Soprano
CONCERT No. 3
GARY BERTINI — Conductor
REMA SAMSONOV — Mezzo-Soprano
"Seven Deadly Sins" — WELL (Staged performance)
CONCERT No. 4
NOAM SHERIFF — Conductor
HEINZ HOLLIGER — Oboe
CONCERT No. 5
URI SEGAL — Conductor
UZI WIESEL — Cello
CONCERT No. 6
GARY BERTINI — Conductor
HEATHER HARPER — Soprano
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JERUSALEM: KAHANA, 1 Rehov Herzl Samuel, Tel. 382331
HAIFA: GABER, 128 Sderot Hamelech, Tel. 54777

Israel Theatres

Haifa Municipal Theatre
Opening of fall season
Premiere
TIE TREASURY
by Shalom Alshalem
Director: Michael Kfir
Set: Ari Ron
Costumes: Lotzi Hach
Lighting: Yehiel Orgel
Haifa, Sept. 16
Mon., Sept. 18, 9.00
Tues., Sept. 19, 9.00
Wed., Sept. 20, 9.00
Thurs., Sept. 21, 9.00
Fri., Sept. 22, 9.00
Sat., Sept. 23, 9.00
In cooperation with Chamber Theatre
THE PRISONER OF SECOND AVENUE
Comedy
Haifa, Sept. 23
Sat., Sept. 23
Last week for ordering of subscriptions for 1972/73 season

The Camerl Theatre
THE PRISONER OF SECOND AVENUE
Comedy
by Nathan Alterman
Tel Aviv, Mon., Sept. 18, 9.00
Tues., Sept. 19, 9.00
Wed., Sept. 20, 9.00
Thurs., Sept. 21, 9.00
Fri., Sept. 22, 10.30, 9.30
Sat., Sept. 23, 10.30, 9.30
RUMPELTISHEIN
Performances during Succot
Tel Aviv, Fri., Sept. 22, 10.30
Sat., Sept. 23, 10.30, 9.30
HEFEZ
Tel Aviv, Sept. 21
Thurs., Sept. 21
Sat., Sept. 23

Habimah
Premiere
THE END OF DAYS
by Haim Hagan
Directed by David Levin
Tel Aviv, Large Hall
Tues., Sept. 19, 8.30
Wed., Sept. 20, 8.30
Premiere on Oct. 2 at Jerusalem Theatre
THE BRIDAL CANOPY
By S. Y. Agnon
Tel Aviv, Small Hall
Sat., Sept. 16, 9.30
Mon., Sept. 18, 9.00
Wed., Sept. 20, 8.30
Thurs., Sept. 21, 8.30
Fri., Sept. 22, 8.30
A DOG'S WILL
Comedy
Tel Aviv, Large Hall
Sat., Sept. 16, 8.30
Mon., Sept. 18, 9.00
Wed., Sept. 20, 8.30
Fri., Sept. 22, 8.30
PICNIC FOR TWO
Comedy
Tel Aviv, Small Hall
Tues., Sept. 19, 8.30

Theatre

THE AGES OF MAN (Zaria) - Ily Gor...

BACHELORS FLAT - (Nathan Gilboa...

BELLS AND THIMMS (Kibbutz Theatre)...

BOUQUET OF LIES (Lila Theatre) - A...

BRIDAL CANOPY (Habimah) - S.Y. Ag...

A BOPE TESTAMENT (Habimah) - A...

DOVE CALL ME BLACK (The Young...

END OF DAYS (Habimah) - An adapta...

INA GURPINKEL RETURNS AND AT...

LADY OF THE CAMELLIAS (Hinat) - The...

MAURICE OSGANOV (Popular Theatre...

MY MOTHER THE GENERAL (The Young...

NEIGHBOURS AND THE TOURISTS (Kibbutz...

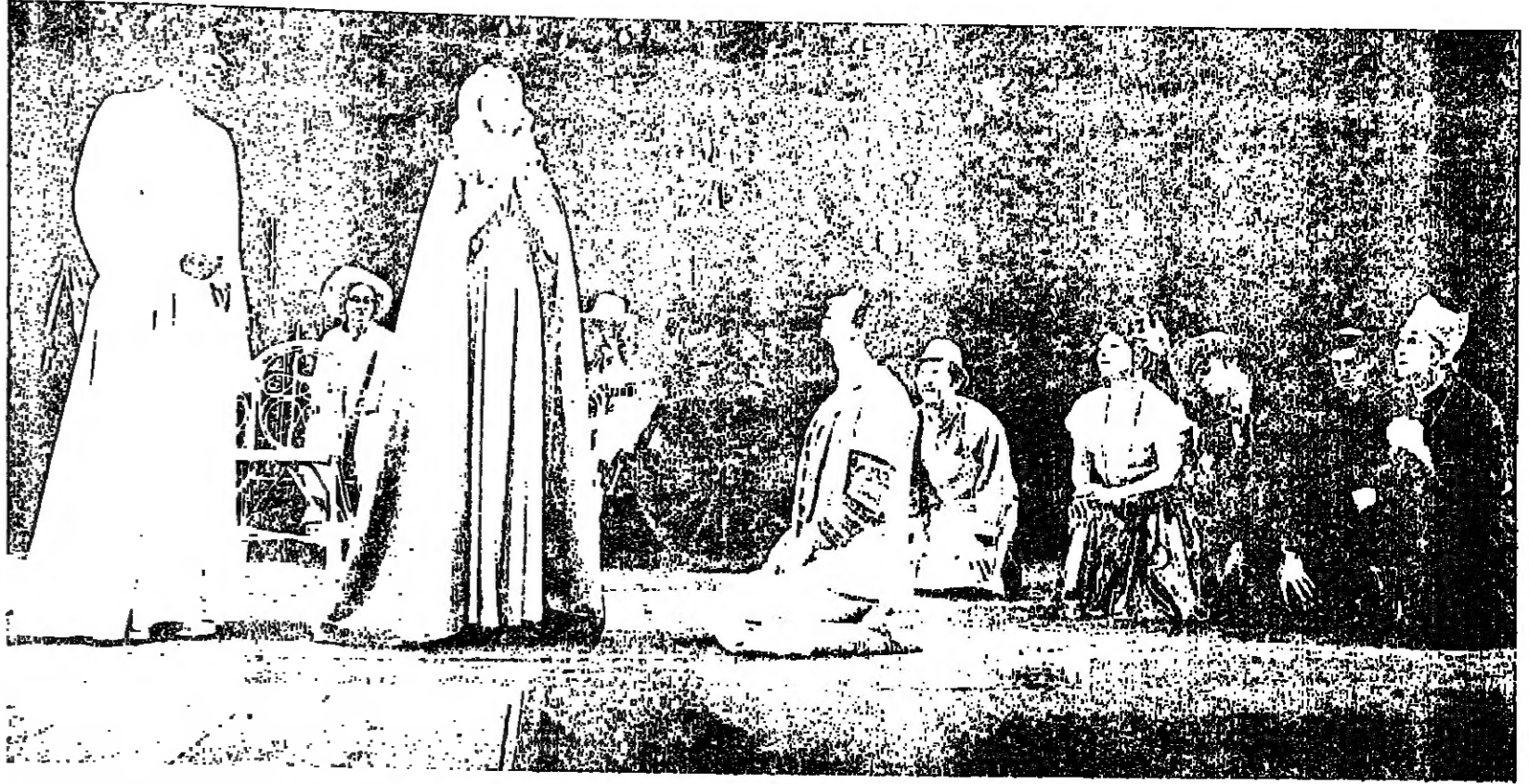
PIANO FOR TWO (Habimah) - A long...

A THOUSAND AND ONE NIGHTS (Hinat) - Starring from Arabian Nights...

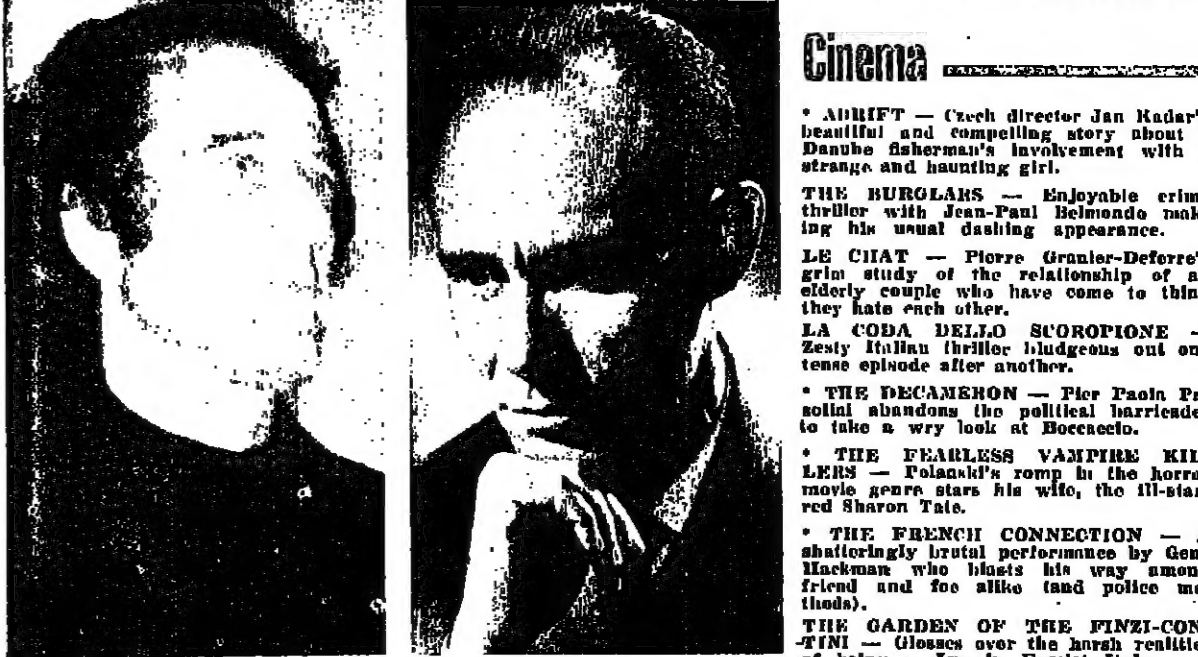
THE TREASURE (Haifa Theatre) - A...

Haifa SYMPHONY ORCHESTRA - Yuri...

Opera - The Israel National Opera presents...



The POSTER



"A Dog's Testament," a charming Brazillian comedy...

Lukas Foss, newly named chief conductor and musical adviser of the Israel Broadcasting Orchestra...

Gary Bertini conducts the Israel Chamber Ensemble in one of three Haifa musical presentations on Thursday...

Radio FOR MUSIC LOVERS - All events start at 8.30 p.m. unless stated otherwise.

Tel Aviv ISRAEL BROADCASTING SYMPHONY ORCHESTRA - Lukas Foss conducting...

Haifa Haifa SYMPHONY ORCHESTRA - Yuri Aharanovich conducting...

Opera ISRAEL CHAMBER ENSEMBLE - Gary Bertini conducting...

Friday, September 15, 1972

Tel Aviv Cinemas

Commencing Saturday, September 16, at 7.15 p.m. and 9.30 p.m.

ALLENDY Tel. 267820 2nd week Sat. Night: 6.00 - 9.15 Weekdays - 6.30 - 8.45

BRAVO BRANDO'S GODFATHER "A TRULY EPIC FILM IN THE BEST CLASSIC SENSE OF THE WORD!" - ABC-TV

The Godfather Adults only

DEN YERUDA Tel. 228400 4th week TERENCE HILL (They Call Me Trinity) LA COLLERA DEL VENTO

ALISTAIR MACLEAN'S PUPPET ON A CHAIN From Today Saturday: 6.00 and 8.00 Weekdays: 4.00, 6.50, & 9.10

ROD Tel. 226228 2nd week 4.30, 7.15, 9.30 LEB MARVIN PRIME OUT

MAXIM Tel. 287457 6th week The Fearless Vampire Killers GEORGE PEPPER MICHAEL SARACIN CHRISTINE BELLORD

OHEN Tel. 282288 2nd week Sat. Night: 6.00 - 9.15 Yom Kippur: Night 8.45 Weekdays: 6.30 - 8.45 MARLON BRANDO

THE GODFATHER Adults only

EDWIN Tel. 57450 3rd week The Indian Film MARYADA RAJ KUMAR MALAS SENA 4, 8.45, 9

ESTHER Tel. 228610 12th successful week CHARLES BRONSON URSULA ANDRESS ALAIN DELON TOSHIRO MIFUNE RED SUN Adults only Sat. 7.30, 9.30 Weekdays: 4.30, 7.15, 9.30

CRITERION Tel. 57823 3rd week Jack Lemmon's production KOTCH with WALTER MATTHAU

GORDON Tel. 244978 17th week THE GARDEN OF THE FINZI-CONTINI The film by VITTORIO DE SICA The best film of 1972 Sat. 7.30, 9.30

THE HEIST Written and Directed by RICHARD BROOKS A Columbia Picture ADULTS ONLY

Jerusalem Cinemas

Commencing Saturday, September 16, at 7.00 p.m. and 9.00 p.m.

ARNON Tel. 224820 2nd week LE CHAT with JEAN HAHN SIMONE SIGNORET Awarded best actress Berlin Festival 1971 Colour

OHEN Tel. 222056 MARIA SCHELL 99 WOMEN

EDEN Tel. 223820 2nd week Saturday: 6.30 and 9.30 p.m. Weekdays: 4.00 and 8.00 p.m. THE GODFATHER with MARLON BRANDO

EDISON Tel. 224086 A great war picture CHURCHILL'S LIONS with ELIAS KINSKY RICHARD HARRISON Colour

HABRAH Tel. 282886 2nd week From Friday at 3 p.m. Saturday: 6.00 and 8.00 Weekdays: 4.00, 6.50, & 9.10 IN DECAMERON based on "The Decameron" by Boccaccio For Adults Only - Colour

ORLY Tel. 284025 2nd week 4 Rehov Maccabi ONE IS A LONELY NUMBER JANET LEIGH MELVIN DOUGLAS

PARIS Tel. 286905 10, 12, 2, 4, 7, 9, 9.30 2nd week WALT DISNEY PRODUCTIONS THE BAREFOOT EXECUTIVE A "Forum Film"

FEER Tel. 445795 5th week BARBRA STREISAND RYAN O'NEAL "WHAT'S UP, DOC?"

HAMAT AVIV Tel. 413761 Sat. & Weekdays 7.15, 9.30 Yom Kippur night 7.45, 9.45 ADMIFT PAULA PATRICK 7.15, 9.30 Mat. Wednesday at 4.00: TARZAN

OPHUS Tel. 619921 11th week WARREN BEATTY GOLDIE HAWN

TOBLET Tel. 449090 3rd week Otto Preminger's film TELL ME THAT YOU LOVE ME, JUNIE MOON LISA MINELLI 4.30, 7.30, 9.30

TEL AVIV Tel. 281181 7th week The Israel Love Story for the whole family NURIT SASSI KESHET YONA ELIANE 4.30, 7.15, 9.30

ZAMIE Tel. 57455 Claude Chabrol's film La Rupture In colour Adults only Daily from 8.30 a.m. and at 8.30, 7.30, 9.30

ZAFON Tel. 445095 3rd week Beach For Life BEATRIZ WHITMAN SANDY DENNIS 4.30, 7.15, 9.30

Haifa Cinemas

Commencing Saturday, September 16, at 7.00 p.m. and 9.00 p.m.

AMPHITHEATRE Tel. 664018 2nd week DEAN MARTIN BRIAN KEMPT HONOR BLACKMAN CAROL WHITE

SOMETHING BIG In Technicolor ARMON Tel. 664845 2nd week THE GODFATHER Based on Mario Puzo's Best Seller with MARLON BRANDO AL PACINO JAMES CAAN For adults only No compl. tickets Owing to length of film parts. Sunday 6.30, 8.45 Weekdays 6.00, 8.15

ATZMON Tel. 689008 4th week A great Israeli love story NURIT Starring SASSI KESHET and YONA ELIANE

BERT ROTHSCHILD Mt. Carmel Tel. 82749 KDS starring BILLY BRADLEY Parts: 7.45, 9.00 Sat., Tues., Thurs.

OHEN Tel. 686273 JEAN PAUL BELMONDO CATHERINE DENEUVILLE in Francois Truffaut's film La Sirene de Mississippi In colour For adults only Parts: Sat. 7.45, 9.15 Monday at 8.15 only Weekdays 4.15, 7.00, 9.15

MORAH Tel. 242477 9th week TERENCE HILL ANDRE LAURENCE in the world box office hit THEY CALL ME TRINITY In colour For adults only Parts: Sat. 8.45, 9.00

SHAVIT Tel. 85845 A great tension thriller The Mephisto Waltz In colour Parts: Sat. 8.45, 9.00 Tues. and Wed. at 6.45, 9.00

SVAVIT Tel. 85845 A great tension thriller The Mephisto Waltz In colour Parts: Sat. 8.45, 9.00 Tues. and Wed. at 6.45, 9.00

SVAVIT Tel. 85845 A great tension thriller The Mephisto Waltz In colour Parts: Sat. 8.45, 9.00 Tues. and Wed. at 6.45, 9.00

SEDEROTH Tel. 624054 3rd week ROBERT REDFORD GEORGE SEGAL in the tension film of the year THE HOT ROCK 4.30, 7.15, 9.30 Yom Kippur night: 7.45, 9.45

HADAR Tel. 728322 7.15, 9.30 CHARLES BRONSON URSULA ANDRESS ALAIN DELON TOSHIRO MIFUNE RED SUN Adults only

ORDEA Tel. 721720 7th and 8th week The Israel Love Story for the whole family NURIT SASSI KESHET YONA ELIANE 4.30, 7.15, 9.30

RAMA 721912 2nd week Yom Kippur: 8.30 only A widely imaginative London film AMIZA STEINBERG GEORGE HILTON La Coda Dello Scorpione In colour Adults only

SEALOM Tel. 91740 Sat., Tues., Wed., Thurs. Yom Kippur night: 7.15, 9.15 SOME GIRLS DO DALLA LAVIE DALIA ATZI THE EXPLOSION

Commencing Saturday, September 16, at 7.00 p.m. and 9.00 p.m.

ORAH Tel. 664017 6th week VITTORIO DE SICA's best film winner of 1972 Academy Award The Garden of The Finzi-Contini with HELMUT BERGER DOMINIQUE SANDA In colour. No compl. tickets.

ORION Tel. 529950 HAIFA PREMIERE GEORGE NADEJ GEORGE NADEJ JERRY COTTON in a tension packed film The Body in the Red Jaguar In colour Six non-stop perfs. from Fri.

ORLY Tel. 81869 One minute from Carol Tormai 18th week THE DECAMERON A film by PIER PAOLO PASOLINI For adults only No compl. tickets Parts: 7.45, 9.15 p.m. Monday night at 8.15 only

FEER Tel. 682382 Hall ventilated That Splendid November starring GINA LOLLORIGIDA GAVRIEL FURZAT ANDRE LAURENCE In colour. For adults only

RON Tel. 686689 Aircoditioned Alexander Solzhenitsyn's great Nobel Prize winning story One Day in the Life of Ivan Denisovitch starring TOM O'BRYEN in Technicolor

RAMAT GAN Tel. 724054 3rd and 4th week 7.15, 9.30 Ingmar Bergman's first love story in English THE TOUCH with BELLINI GOULD BIRI ANDERSSON colour - Adults only

OASIS ELKE SOMMER KURT JURGENS INVISIBLE SIX Adults only Mat. at 4: MYSTERIOUS ISLAND Herzliya

DAVID Tel. 684021 Saturday and all week NICOLAS AND ALEXANDRA 1 performance only at 4

Petah Tikva SEALOM Tel. 91740 Sat., Tues., Wed., Thurs. Yom Kippur night: 7.15, 9.15 SOME GIRLS DO DALLA LAVIE DALIA ATZI THE EXPLOSION

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Music

All events start at 8.30 p.m. unless stated otherwise.

Tel Aviv ISRAEL BROADCASTING SYMPHONY ORCHESTRA - Lukas Foss conducting...

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Friday, September 15, 1972

THE JERUSALEM POST MAGAZINE

RADIO FOR MUSIC LOVERS

Today: 08.10: Farina, Dittersdorf, Bach, Brahms, 09.01: Barber: "School for Scandal"; Beethoven: Concerto de Aranjuez (Williams); Gerzhvin: "An American in Paris" (Previn), 10.05 (repeated): Daniel Barenboim plays Scriabin's "The Snowflakes"; Tchaikovsky: Violin Concerto No. 1; Stravinsky: "Pulcinella" Orchestra, 11.25 p.m.: Sounds from the Romantic Era.

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